

Sir MATTHEW HALE's
THREE EPISTLES

TO HIS CHILDREN.

WITH

Directions concerning their Religious Observa-
tion of the LORD's DAY.

To which is prefixed

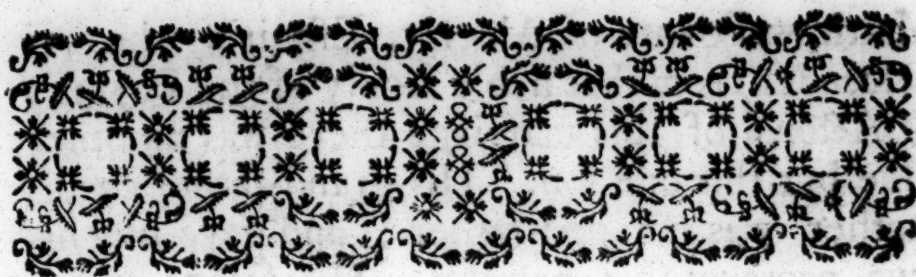
An ACCOUNT of the Author's LIFE.



BERWICK,

Printed and Sold by R. TAYLOR. MDCCLXII.





T H E
L I F E and D E A T H
O F

Sir M A T T H E W H A L E, Knt.

Late Lord Chief Justice of England.

MATTHEW HALE, was born at Alder-ly in Gloucestershire, the first of November, 1609. His grand father was Robert Hale, an eminent clothier in Wotton-under-edge, in that county, where he and his ancestors had lived for many descents; and they had given several parcels of land for the use of the poor, which are enjoyed by them to this day. This Robert acquired an estate of ten thousand pounds which he divided almost equally amongst his five sons; besides the portions he gave his daughters, from whom a numerous posterity has sprung. His second son was Robert Hale, a barrister of Lincolns Inn; he married Joan, the daughter of

A 2

Matthew

Matthew Poyntz of Alderly, Esquire, who was descended from that noble family of the Poyntz's of Acton: of this marriage there was no other issue but this one son. His grand-father by his mother was his god-father; and gave him his own name at his baptism. His father was a man of that strictness of conscience, that he gave over the practice of the law, because he could not understand the reason of giving colour in pleadings, which as he thought was to tell a lye, and that, with some other things commonly practised, seemed to him contrary to that exactness of truth and justice which became a Christian, so that he withdrew himself from the inns of court to live on his estate in the country. Of this I was informed by an ancient gentleman, that lived in friendship with his son for fifty years, and he heard judge Joans, that was Mr Hale's contemporary, declare this in the king's bench. But as the care he had to save his soul, made him abandon a profession in which he might have raised his family much higher, so his charity to his poor neighbours, made him not only deal his alms largely among them while he lived, but at his death he left (out of his small estate which was but 100*l.* a year) 20*l.* to the poor of Wotton, which his son confirmed to them with some addition, and with this regulation, that it should be distributed among such poor house-keepers, as did not receive the alms of the parish; for to give it to those, was only, as he used to say, to save so much money to the rich, who by law were bound to relieve the poor of the parish.

Thus

Thus he was descended rather from a good, than a noble family, and yet what was wanting in the insignificant titles of high birth, and noble blood, was more than made up in the true worth of his ancestors. But he was soon deprived of the happiness of his father's care and instruction, for as he lost his mother before he was three years old, so his father died when he was five; so early was he cast on the providence of God. But that unhappiness was in a great measure made up to him, for after some opposition made by Mr Thomas Poyntz, his uncle by his mother, he was committed to the care of Anthony Kingfcot, Esq; who was his next kinsman, after his uncles by his mother.

Great care was taken of his education, and his guardian intended to breed him a divine, and being inclined to the way of these then called puritans, put him to schools that were taught by those of that party, and in the seventeenth year of his age, sent him to Magdalen Hall in Oxford, where Obadiah Sedgwick was his tutor. He was an extraordinary proficient at school, and for some time at Oxford. But the stage players coming thither, he was so much corrupted by seeing so many plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head came to be thereby filled with such vain images of things, that they were at best unprofitable, if not hurtful to him; and being afterwards sensible of the mischief of this, he resolved upon his coming to London, (where he knew the

opportunities of such fights would be more frequent and inviting) never to see a play again, to which he constantly adhered.

The corruption of a young man's mind in one particular generally brings on a great many more after it, so now being taken off from following his studies, and from the gravity of his deportment, that was formerly eminent in him, far beyond his years, set himself to many of the vanities incident to youth, but still preserved his purity, and a great probity of mind. He loved fine cloaths, and delighted much in company: and being of a strong and rebus body, he was a great master of all those exercises, that require much strength. He also learned to fence and handle his weapons, in which he became so expert, that he worsted many of the masters of those arts: but as he was exercising himself in them, an instance appeared, that shewed a good judgment, and gave some hopes of better things. One of his masters told him he could teach him no more, for he now was better at his own trade than himself was. This Mr. Hale look'd on as flattery: so to make the master discover himself, he promised him the house he lived in, for he was his tenant, if he would hit him a blow on the head: and bade him do his best, for he would be as good as his word: so after a little engagement, his master being really superior to him, hit him on the head, and he performed his promise; for he gave him the house freely: and was not unwilling at that rate to learn so early, to distinguish flattery, from plain and simple truth. He

He was now so taken up with martial matters, that instead of going on with his design of being a scholar, or a divine, he resolved to be a soldier; and his tutor Sedgwick going to the Low countries, chaplain to the renowned lord Vere, he resolved to go along with him, and to trail a pike in the prince of Orange's army; but a happy stop was put to this resolution, which might have proved fatal to himself, and deprived the age of the great example he gave, and the useful services he afterwards did to our country. He was engaged in a suit of law with Sir Will. Whitmore, who laid claim to part of his estate, and his guardian being a man of a retired temper, and not made for business, he was forced to leave the university, after he had been three years in it, and go to London to sollicite for his own business. Being recommended to serjeant Glanvil for his counsellor, and he observing in him a clear apprehension of things, and a solid judgment, and a great fitness for the law, took pains upon him to persuade him to forsake his thoughts of being a soldier, and to apply to the law: and this had so good an effect on him, that on the eighth of November, 1762. when he was past the twentieth year of his age, he was admitted into Lincolns Inn: and being sensible how much time he had lost, and that idle and vain things, had over-come and almost corrupted his mind, he resolved to redeem the time he had lost, and followed his studies with a diligence that scarcely could be believed, if the signal effects of it did not gain it credit.

He

He studied for many years at the rate of sixteen hours a day : he threw aside all fine cloaths, and betook himself to a plain fashion, which he continued to use in many points to his dying day.

But since the honour of reclaiming him from the idleness of his former course of life, is due to the memory of that eminent lawyer, serjeant Glanvil, and since my design of writing is to propose a patron of heroick virtue to the world, I shall mention one passage of the serjeant, which ought never to be forgotten. His father had a fair estate which he intended to settle on his elder brother, but he being a vicious young man, and there appearing no hopes of his recovery, he settled it on him, that was his second son. Upon his death, his eldest son finding that what he had before looked on as the threatnings of an angry father, was now but too certain, became melancholy, and that by degrees wrought so great a change on him that what his father could not prevail in while he lived, was now affected by the severity of his last will, so that it was now too late for him to change in hopes of an estate that was gone from him. But his brother observing the reality of the change, resolved within himself what to do : so he called him, with many of his friends together to a feast, and after other dishes had been served up to the diner, he ordered one that was covered to be set before his brother and desired him to uncover it ; which he doing, the company was surprized to find it full of writings. So he told them that he was now to do, what he was sure his father

father would have done, if he had lived to see that happy change, which they all saw in his brother : and therefore he freely restored to him the whole estate. This is so great an instance of a generous and a just disposition, that I hope the reader will pardon the digression, and that the rather, since that worthy serjeant was so instrumental to this happy change that followed in the course of Mr Hale's Life.

Yet he did not at first break off from keeping too much company with some vain people, till a sad accident drove him from it; for he and some other young students, being invited to be merry out of town, one of the company called for so much wine, that notwithstanding all that Mr Hale could do to prevent it, he went on in his excess till he fell down as dead before them, so that all that were present, were not a little affrighted at it, who did what they could to bring him to himself again : this did particularly affect Mr. Hale, who thereupon went into another room, and shutting the door, fell on his knees, and prayed earnestly to God, both for his friend, that he might be restored to life again ; and that himself might be forgiven for giving such countenance to so much excess and he vowed to God that he would never again keep company in that manner, nor drink a health while he lived : his friend recovered, and he most religiously observed his vow, till his dying day. And tho' he was afterwards pressed to drink healths, particularly the king's, which was set up by too many as a distinguish-
ing

ing mark of loyalty, and drew many into great excess after his majesty's happy restoration; yet he would never dispense with his vow, though he sometimes was roughly treated for this, which some hot and indiscreet men called obstinacy.

This wrought an intire change on him: now he forsook all vain company, and divided himself between the duties of religion, and the studies of his profession; in the former he was so regular, that for six and thirty years time, he never failed once going to church on the Lord's day: this observation he made when an ague interrupted that constant course, and he reflected on it, as an acknowledgment of God's great goodness to him, in so long a continuance of his health.

He took a strict account of his time; of which the reader will best judge, by the scheme he drew for a diary, which I shall insert, copied from the original, but I am not certain when he made it; it is set down in the same simplicity in which he writ it for his own private use.

Morning.

- I. To lift up the heart to God in thankfulness for renewing my life.
- II. To renew my covenant with God in Christ.
 1. By renewed acts of faith, receiving Christ, and rejoycing in the height of that relation.
 2. Resolution of being one of his people doing him allegiance.

III. Adoration and prayer.

IV. Setting a watch over my own infirmities and passions, over the snares laid in our way.
Perimus licitis.

Day Employment.

There must be an employment, two kinds.

- I. Our ordinary calling to serve God in it. It is a service to God tho' never so mean. Colos. 3. Here faithfulness, diligence, chearfulness. Not to over lay myself with more business than I can bear.
- II. Our spiritual employments; mingle somewhat of God's immediate service in this day.

Refreshments.

- I. Meat and drink, moderation seasoned with somewhat of God.
- II. Recreations, 1. Not our business. 2. Suitable. No Games, if given to covetousness, or passion.

If alone.

- I. Beware of wandering, vain, lustful thoughts; fly from thyself rather than entertain these.
- II. Let thy solitary thoughts be profitable, view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality, it will make thee humble and watchful.

Company.

Company.

Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them if more knowing.

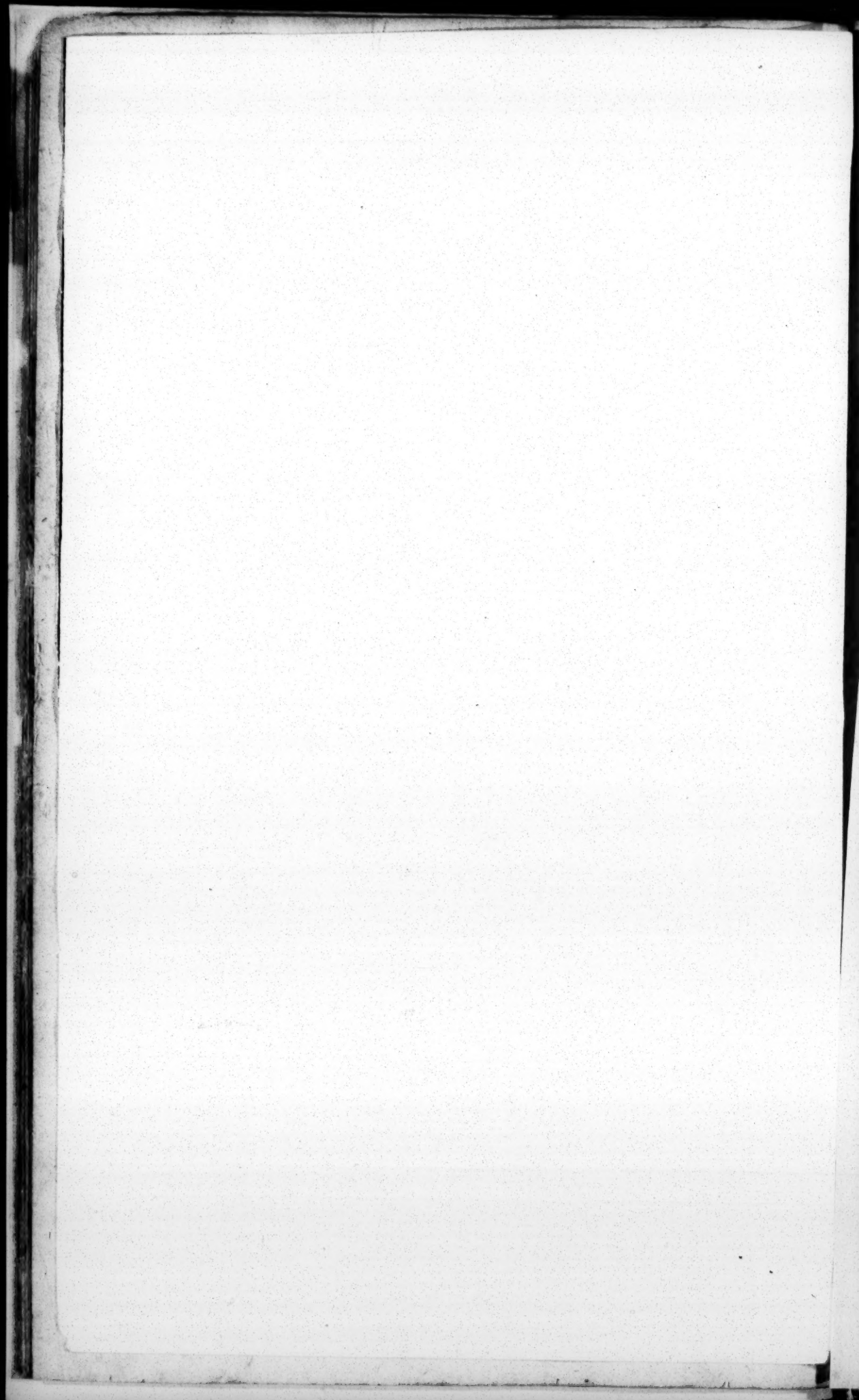
Evening.

Cast up the accounts of the Day. If ought be amiss beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

These notes have an imperfection in the wording of them, which shews they were intended only for his privacies. No wonder a man, who set such rules to himself, became quickly very eminent and remarkable.

Noy the attorney general, being then one of the greatest men of the profession, took early notice of him, and called often for him, and directed him in his study, and grew to have such a friendship for him, that he came to be called young Noy. He passing from the extream of vanity in his apparel, to that of neglecting himself too much, was once taken when there was a press for the king's service, as a fit person for it, for he was a strong and a well built man: but some that knew him coming by, and giving notice who he was, the press men let him go. This made him return to more decency in his cloaths,





cloaths, but never to any superfluity or vanity in them.

Once as he was buying some cloath for a new suit, the draper, with whom he differed about the price, told him he should have it for nothing, if he would promise him an hundred pounds when he came to be lord chief justice of England; to which he answered, That he could not with a good conscience wear any man's cloth, unless he paid for it; so he satisfied the draper, and carried away the cloth. Yet that same draper lived to see him advanced to the same dignity.

He was raised to the bench, and made one of the judges of the common pleas, by Oliver Cromwell.

He lived a private man till the parliament met, which called home the king, to which he was returned knight of the shire, from the county of Gloucester.

Soon after this, when the courts of Westminster-hall came to be settled, he was made lord chief baron; and when the earl of Clarendon (then lord chancellor) delivered him his commission, in the speech he made, according to the custom on such occasions, he expressed his esteem of him in a very singular manner, telling him among other things, " That if the king could
" have found out an honest and fitter man for
" that employment, he would not have advanced
" him to it, and that he therefore prefer'd him, be-
" cause he knew none that deserved it so well." It is ordinary for persons so promoted to be knighted, but he desired to avoid having that honour

B

done

done him, and therefore for a considerable time declined all opportunities of waiting on the king; which the lord chancellor observing, sent for him upon business one day, when the king was at his house, and told his majesty, there was his modest chief baron, upon which, he was unexpectedly knighted.

He continued eleven years in that place, managing the court, and all proceedings in it with singular justice. It was observed by the whole nation, how much he raised the reputation and practice of it: and those who held places, and offices in it can declare not only the impartiality of his justice, for that is but a common virtue, but his generosity, his vast diligence, and his great exactness in trials. This gave occasion to the only complaint that ever was made of him, "that he did not dispatch matters quick enough;" but the great care he used, to put suits to a final end, as it made him slower in deciding them, so it had this good effect, that causes tried before him, were seldom, if ever tried again.

Nor did his administration of justice lie only in that court: he was one of the principal judges that sat in Cliffords-inn, about settling the difference between land-lord and tenant, after the dreadful fire in London; he being the first that offered his service to the city, for accommodating all the differences that might have arisen about the rebuilding it, in which he behaved to the satisfaction of all persons concerned: so that the sudden and quiet building of the city, which is justly to be reckoned one of the wonders

ders of the age, is in no small measure due to the great care, which he and Sir Orlando Bridgman, (then lord chief justice of the common pleas, afterwards lord keeper of the great seal of England) used, and to the judgment they shewed in that affair; since without the rules then laid down, there might have otherwise followed such an endless train of vexatious suits, as might have been little less chargeable than the fire itself had been. But without detracting from the labours of the other judges, it must be acknowledged that he was the most instrumental in that great work: for he first, by way of scheme, contrived the rules upon which he and the rest proceeded afterwards; in which his readiness at arithmetic, and his skill in architecture, were of great use to him.

But it will not seem strange that a judge behaved himself as he did, who at the entry of his employment, set such excellent rules to himself, which will appear in the following paper, copied from the original under his own hand.

Things necessary to be continually had in remembrance.

- I. That in the administration of justice, I am intrusted for God, the king and country; and therefore,
- II. That it be done, 1. Uprightly, 2. Deliberately, 3. Resolutely.
- III. That I rest not upon mine own understand-

ing or strength, but implore and rest upon the direction and strength of God.

IV. That in the execution of justice, I carefully lay aside my own passions, and not give way to them, however provoked.

V. That I be wholly intent upon the business I am about, remitting all other cares and thoughts, as unseasonable and interruptions.

VI. That I suffer not myself to be prepossessed with any judgment at all, till the whole business, and both parties be heard.

VII. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

VIII. That in business capital, though my nature prompt me to pity; yet to consider, that there is also a pity due to my country.

IX. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

X. That I be not biased with compassion to the poor, or favour to the rich, in point of justice.

XI. That the popular, or court applause, or distaste have no influence into any thing I do in point of distributing of justice.

XII. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rule of justice.

XIII. If in criminals it be a measuring cast, to incline to mercy and acquital.

XIV. In criminals that consist merely in words, when no harm ensues, moderation is no injustice.

XV.

XV. In criminals of blood, if the fact be evident' severity is justice.

XVI. To abhor all private solicitations, of what kind soever, and by whomsoever in matters depending.

XVII. To charge my servants. 1. Not to interpose in any business whatsoever, 2. Not to take more than their known fees. 3. Not to give any undue precedence to causes, 4. Not to recommend council.

XVIII. To be short and sparing at meals, that I may be the fitter for business.

He would never receive private addresses, or recommendations from the greatest persons in any matter, in which justice was concerned. One of the first peers of England went once to his chamber and told him, " That having a suit in
" law to be tried before him, he was then to acquaint him with it, that he might the better
" understand it, when it should come to be heard
" in court." Upon which the lord chief baron, interrupted him, and said, " He did not deal
" fairly to come to his chamber about such affairs, for he never received any information
" of causes but in open court, where both parties
" were to be heard alike;" so he would not suffer him to go on: whereupon his grace (for he was a duke) went away not a little dissatisfied, and complained of it to the king, as a rudeness that was not to be endured. But his majesty bid him
" content himself that he was not worse used,
" and said, he verily believed he would have used
" himself no better, if he had gone to solicit him
" in any of his own causes.

He continued in this employment till the 18th of May, 1671, when the lord chief justice Keyling dying, he was promoted to be the lord chief justice of England. And here did he spend the rest of his public life and imployment: but about four years and a half after his advancement, he, who had hitherto enjoyed a firm and vigorous health, to which his great temperance, and the equality of his mind, did not a little conduce, was on a sudden brought very low by an inflammation in his midriff, which in two days time broke the constitution of his health to such a degree, that he never recovered it: he became so asthmatical, that with great difficulty he could fetch his breath, that determined in a dropfy, of which he afterwards died. He understood physick so well, that considering his age, he concluded his distemper must carry him off in a little time; and therefore resolved to have some of the last months of his life reserved to himself, that being freed of all worldly cares he might be preparing for his change: he was also much disabled in his body, that he could hardly, though supported by his servants, walk through Westminster-hall, or endure the toil of business: he had been a long time wearied with the distractions that his imployment had brought on him, and his profession was become ungrateful to him; he loved to apply himself wholly to better purposes, as will appear by a paper that he writ on this subject, which I shall here insert.

1. " If I consider the business of my profession,
 " whether as an advocate, or as a judge, it is true

" I

“ I do acknowledge by the institution of almighty
 “ ty God, and the dispensation of his providence,
 “ I am bound to industry and fidelity in it; and
 “ as it is an act of obedience unto his will,
 “ it carries with it something of religious duty,
 “ and I may, and do take comfort in it, and expect
 “ a reward of my obedience to him, and the
 “ good that I do to mankind therein, from the
 “ bounty and beneficence and promise of almighty
 “ ty God; and it is true also, that without such
 “ employments, civil societies cannot be supported,
 “ and great good redounds to mankind from
 “ them, and in those respects, the conscience of
 “ my own industry, fidelity and integrity in them
 “ is a great comfort and satisfaction to me. But
 “ yet this I must say concerning these employ-
 “ ments, considered simply in themselves, that
 “ they are very full of cares, anxieties, and per-
 “ turbations.

2. “ That though they are beneficial to others,
 “ yet they are of the least benefit to him that is
 “ employed in them.

3. “ That they do necessarily involve the party,
 “ whose office it is, in great dangers, difficulties,
 “ and calumnies.

4. “ That they only serve for the meridian of
 “ this life, which is short and uncertain.

5. “ That though it be my duty faithfully to
 “ serve in them, while I am called to them, and
 “ till I am duly called from them, yet they are
 “ great consumers of that little time we have
 “ here, which as it seems to me, might be better
 “ spent in a pious contemplative life, and a due
 provision

“ provision for eternity: I do not know a better
 “ temporal imployment than Martha had, in tes-
 “ tifying her love and duty to our Saviour, by
 “ making provision for him; yet our Lord tells
 “ her, That though she was troubled about
 “ many things, there was only one thing neces-
 “ sary, and Mary had chosen the better part.”

By this the reader will see, that he continued
 in his station upon no other consideration, but the
 being set in it by the providence of God, he judg-
 ed he could not abandon the post which was as-
 signed him, without preferring his own private
 inclination to the choice God had made for him;
 but now that same providence, having by this
 great distemper, disengaged him from the obliga-
 tion of holding a place, which he was no longer
 able to discharge, he resolved to resign it: this
 was no sooner furnished abroad, than it drew upon
 him the importunities of all his friends, and the
 clamour of the whole town, to divert him from it,
 but all was to no purpose; there was but this
 one argument that could move him, which was,
 “ That he was obliged to continue the employ-
 “ ment God had put him in for the good of the
 “ public;” but to this he had such an answer, that
 even those who were most concerned in his with-
 drawing, could not but see, that the reasons idu-
 cing him to it were but too strong; so he made
 applications to his majesty for his writ of ease,
 which the king was very unwilling to grant him,
 and offered to let him hold his place still, he doing
 what business he could in his chamber) but he said,
 “ He could not with a good conscience continue
 “ in

“ in it, since he was no longer able to discharge
“ the duty belonging to it.”

But yet such was the the general satisfaction which all the kingdom received by his excellent administration of justice, that the king, though he could not well deny his request, yet he deferred the granting of it as long as was possible: nor could the lord chancellor be prevailed with to move the king to hasten his discharge, though the chief justice often pressed him to it.

At last having wearied himself, and all his friends, with his importunate desires, and growing sensibly weaker in body, he did, upon the 21st day of February, 28. Car. II. *Anno Dom.* 1675-6. go before a master of the chancery, with a little parchment-deed, drawn by himself, and written all with his own hand, and there sealed and delivered it, and acknowledged it to be enrolled, and afterwards he brought the original deed to the lord chancellor, and did formally surrender his office in these words.

Omnibus Christi fidelibus ad quos præsens scriptura pervenirit, Matthæus Hale, miles capitalis justiciarius domini regis ad placita, coram ipso rege tenenda, assignatus, salutem in domino sempiternam. Noveritis me præfatum Matthæum Hale, militem, jam senem factum, & variis corporis mei senilis morbis & infirmitatibus dire laborantem & adhuc detentum, hanc chartâ meâ resignare & rursum reddere serenissimo Domino nostro Carolo Secundo Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ, regi, fidei defensori, &c. Prædictum officium capitalis justiciarii ad placita coram ipso rege

*ge tenenda, humillime petens quod hoc scriptum ir-
rotuletur de recordo. In cujus rei testimonium huic
chartæ meæ resignationis sigillum meum apposui.
Dat' vicesimo primo die Februarii; Anno regni dict.
Dom. regis nunc vicesimo octavo.*

As soon as he was discharged from his place, he returned home with as much chearfulness as his want of health could admit of, being now eased of a burden he had been of late groaning under, and so made more capable of enjoying that which he had much wished for, according to the elegant translation of, or rather paraphrase upon, those excellent lines in Seneca's *Thyestes*. Act. 2.

*Let him that will ascend the tott'ring seat
Of courtly grandeur, and become as great
As are his mounting wishes: as for me,
Let sweet repose and rest my portion be;
Give me some mean obscure recess, a sphere
Out of the road of business, or the fear
Of falling lower; where I sweetly may
Myself and dear retirements still enjoy:
Let not my life or name be known unto
The grandees of the time, tost to and fro
By censures or applause; but let my age
Slide gently by, not overthrow the stage
Of public action, unheard, unseen,
And unconcern'd, as if I ne'er had been.
And thus, while I shall pass my silent days
In shady privacy, free from the noise
And bustles of the mad world, then shall I
A good old innocent Plebeian die.
Death is a mere surprize, a very snare*

*To him, that makes it his life's greatest care
To be a public pageant, known to all,
But unacquainted with himself, doth fall.*

Having now attained to that privacy which he had no less seriously than piously wished for, he called all his servants that had belonged to his office together, and told them, " He had now laid down his place, and so their employments were determined ;" upon that, he advised them to see for themselves, and gave to some of them very considerable presents, and to every one of them, a token, and so dismissed all those that were not his domestics. He was discharged the fifteenth of February, 1675-6 and lived till the Christmas following, but all the while was in so ill a state of health, that there was no hopes of his recovery ; he continued still to retire often, both for his devotion and studies, and as long as he could go, went constantly to his closet, and when his infirmities encreased on him, so that he was not able to go thither himself, he made his servants carry him thither in a chair. At last, as the winter came on, he saw with great joy, his deliverance approaching ; for besides his being weary of the world, and his longings for the blessedness of another state, his pains encreased so on him, that no patience inferior to his, could have borne them without a great uneasiness of mind ; yet he expressed to the last such submission to the will of God, and so equal a temper under them, that it was visible then, what mighty effects his philosophy and Christianity had on him, in support-
ing

ting him under such a heavy and grievous load.

He could not lie down in bed above a year before his death, by reason of the asthma, but sat rather than lay in it.

He was attended on in his sickness by a pious and worthy divine, Mr. Evan Griffith, minister of the parish; and it was observed, that in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but with his hands and eyes lifted up, was fixed in his devotions: not long before his death, the minister told him, "There was to be a sacrament next Sunday at church, but he believed he could not come and partake with the rest; therefore he would give it to him in his own house;" but he answered, "No, his heavenly father had prepared a feast for him, and he would go to his father's house to partake of it:" so he made himself be carried thither in his chair, where he received the sacrament on his knees, with great devotion, which it may be supposed was the greater, because he apprehended it was to be the last, and so took it as his *viaticum* and provision for his journey. He had some secret unaccountable presages of his death; for he said, "That if he did not die on such a day, (which fell to be the 25th of November) he believed he should live a month longer;" and he died that very day month. He continued to enjoy the free use of his reason and sense to the last moment, which he often had earnestly prayed for during his sickness: and when his voice was so sunk, that he could not be heard, they perceived by the almost

most constant lifting up of his eyes and hands, that he was still aspiring to that blessed state, of which he was now speedily to be possessed.

His end was peace, he had no struglings, nor seemed to be in any pangs in his last moments.

He was buried on the fourth of January, Mr. Griffith preaching the funeral sermon; his text was the 57th of Isaiah 1 verse. "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken away from the evil to come." Which how fitly it was applicable upon this occasion, all that consider the course of his life, will easily conclude. He was interred in the church-yard of Alderley, among his ancestors; he did not much approve of the burying in churches, and used to say, "The churches were made for the living, and the church yards for the dead." His monument was like himself, decent and plain. The tombstone was black marble and the sides were black and white marble, upon which he ordered this bare and humble inscription to be made.

HIC INHUMATUR CORPUS
MATTHEI HALE, MILITIS
ROBERTI HALE, ET *JOANNAE*
 UXORIS EJUS FILII UNICI
 NATI IN HAC PAROCHIA DE
ALDERLY.

PRIMO DIE *NOVEMBRIS* ANNO DOM.
 1609. DENATI VERO IMBIDEM VI-
 CESIMO QUINTO DIE *DECEM-*

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BRIS ANNO DOM 1676.
ÆTATIS SUÆ, LXVII.

Having thus given an account of the most remarkable things of his life, I am now to present the reader with such a character of him, as the laying his several virtues together will amount to. He rose always early in the morning, he loved to walk much abroad, not only for his health, but he thought it opened his mind, and enlarged his thoughts to have the creation of God before his eyes. When he set himself to any study, he used to cast his design into a scheme, which he did with great exactness of method: he took nothing on trust, but pursued his enquiries as far as they could go, and as he was humble enough to confess his ignorance, and submit to the mysteries he could not comprehend, so he was easily imposed on, by any shews of reason, or the bugbears of vulgar opinion: he brought all his knowledge as much to scientific principles, as possibly he could, which made him neglect the study of tongues, for the bent of his mind lay another way. Discouraging once of this to some, they said, *They looked on the common law, as a study that could not be brought into a scheme, nor formed into a rational science, by reason of the indigestedness of it, which rendered it very hard to be understood, or reduced to a method.* But he said, *He was not of their mind;* and so quickly after he drew with his own hand, a scheme of the whole order and parts of it, on a large sheet of paper, to the great satisfaction of those

to whom he sent it. Upon this hint, some pressed him to compile a body of the English law; it could hardly ever be done by a man who knew it better, and would, with more judgment and industry, have put it into method: but he said, *as it was a great and noble design, which would be of vast advantage to the nation, so it was too much for a private man to undertake; it was not to be entered upon but by the command of a prince, and the communicated endeavours of some of the most eminent of the profession.*

He had great vivacity in his fancy, as may appear by his inclination to poetry, and the lively illustrations, and many tender strains in his contemplations; but he looked upon eloquence and wit, as things to be used very chastly, in serious matters which should come under a severer inquiry: therefore he was both, when at the bar, and on the bench, a great enemy to all eloquence or rhetorick in pleading; he said, *if the judge or jury had a right understanding, it signified nothing, but a waste of time, and lost words, and if they were weak, and easily wrought on it was a more decent way of corrupting them, by bribing their fancies, and biasing their affections;* and wondered much at the affectation of the French lawyers in imitating the Roman orators in their pleadings. For the oratory of the Romans was occasioned by their popular government, and the factions of the city, so that those who intended to excel in the pleading of causes, were trained up in schools of Rhetors till they became ready and expert in that luscious way of discourse.

discourse. It is true, the composures of such a man as Tully was, who mixed an extraordinary quickness, an exact judgment, and just decorum with his skill in rhetoric, do still entertain the readers of them with great pleasure: but at the same time it must be acknowledged, that there is not that chastity of style, that closeness of reasoning, nor that justness of figures in his orations, that is in his other writings; so that a great deal was said by him, rather because he knew it would be acceptable to his auditors, than that it was approved of by himself; and all who read them, will acknowledge, they are better pleased with them as essays of wit and style, than as pleadings by which such a judge, as ours was, would not be much wrought on. And if there are such grounds to censure the performances of the greatest master in eloquence, we may easily infer what nauseous discourses the other orators made, since in oratory, as well as poetry, none can do indifferently. So our judge wondred to find the French, that lived under a monarchy, so fond of imitating that which was an ill effect of the popular government of Rome: he therefore pleaded himself always in few words, and home to the point; and when he was judge, he held those that pleaded before him to the main hinge of the business, and cut them short when they made excursions about no moment, by which he saved much time, and made the chief difficulties be well stated and cleared.

There was another custom among the Romans, which he as much admired, as he despised their
their

their rhetoric, which was, that the Juris-consults were the men of the highest quality, who were bred to be capable of the chief imployment in the state, and became the greatest masters of the law; these gave their opinions of all cases that were put to them freely, judging it below them to take any present for it; and indeed they were only the true lawyers among them, whose resolutions were of that authority, that they made one classis of those materials out of which Trebonian compiled the digests under Justinian; for the orators or *causidici* that pleaded causes, knew little of the law, and only imployed their mercenary tongues, to work on the affections of the people and senate, or the prætors: even in most of Tully's orations there is little of law, and that little which they might sprinkle in their declamations, they had not from their own knowledge, but the resolution of some Juris-consult. Our judge thought it might become the greatness of a prince, to encourage such sort of men, and of studies; in which none in the age he lived in was equal to the great Seldon, who was truly in our English law, what the old Roman Juris-consults were in theirs.

But where a decent eloquence was allowable, judge Hale knew how to have excelled as much as any either in illustrating his reasonings, by proper and well pursued similies, or by such tender expressions as might work most on the affections; so that the present lord chancellor has often said of him since his death, *That he was*

the greatest orator he had known; for tho' his words came not fluently from him, yet when they were out, they were as significant and expressive, as the matter could bear: of this sort there are many in his contemplations, made to quicken his own devotion, which have a life in them becoming him that used them, and a softness fit to melt even the hardest tempers, accommodated to the gravity of the subject, and apt to excite warm thoughts in the readers, that as they shew his excellent temper that brought them out, and applied them to himself, so they are of great use to all, who would inform and quicken their minds

As for his virtues, they have appeared so conspicuous in all the several transactions and turns of his life, that it may seem needless to add any more of them than has been already related, but there are many particular instances which I knew not how to fit to the several years of his life, which will give us a clearer and better view of him.

He was a devout Christian, a sincere Protestant, and a true son of the church of England; moderate towards dissenters, and just even to those from whom he differed most; which appeared signally in the care he took of preserving the Quakers, from that mischief that was like to fall on them, by declaring their marriages void, and so bastarding their children; but he considering marriage and succession as a right of nature, from which none ought to be barred, what mistake so-
ever

ever they might be under, in the points of revealed religion.

He used constantly to worship God in his family, performing it always himself, if there was no clergyman present : but as to his private exercises in devotion, he took that extraordinary care to keep what he did secret, that this part of his character must be defective, except it be acknowledged, that humility in covering it, commends him much more, than the highest expression of devotion could have done.

From the first time that the impressions of religion settled deeply in his mind, he used great caution to conceal it, not only in obedience to the rules given by our Saviour, of fasting, praying, and giving alms in secret, but from a particular distrust he had of himself ; for he said, he was afraid, he should, at some time or other, do some enormous thing, which, if he were looked on as a very religious man might cast a reproach on the profession of it, and give great advantages to impious men, to blaspheme the name of God : *But a tree is known by its fruits ;* and he lived not only free of blemishes, or scandal, but shined in all the parts of his conversation : and perhaps the distrust he was in of himself, contributed not a little to the purity of his life ; for he being thereby obliged to be more watchful over himself, and to depend more on the aids of the spirit of God, no wonder if that humble temper produced those excellent effects on him.

He had a soul enlarged and raised above that mean appetite of loving money, which is generally

rally the root of all evil. He did not take the profits that he might have had by his practice; for in common cases, when those who came to ask his counsel gave him a piece, he used to give back the half, and made ten shillings his fee, in ordinary matters that did not require much time or study: if he saw a cause was unjust, he, for a great while, would not meddle further in it, but to give his advice that it was so; if the parties after that would go on, they were to seek another counsellor, for he would assist none in acts of injustice; if he found the case doubtful or weak in point of law, he always advised his clients to agree their business: yet afterwards he abated much of the scrupulosity he had about causes that appeared at the first view unjust: upon this occasion, there were two causes brought to him, which by the ignorance of the party, or their attorney, were so ill represented to him, that they seemed to be very bad; but he enquiring more narrowly into them, found they were really very good and just: so after this he slackned much of his former strictness, of his refusing to meddle in causes, upon the the ill circumstances that appeared in them at first.

In his pleading, he abhorred those too common faults of misreciting evidences, quoting precedents, or books falsely, or asserting things confidently; by which ignorant juries, or weak judges, are too often wrought on. He pleaded with the same sincerity that he used in the other parts of his life, and used to say, *It was as great a dishonour as a man was capable of,*
that,

that, for a little money he was to be hired to do otherwise than as he thought : All this he ascribed to the unmeasurable desire of heaping up wealth, which corrupted the souls of some that seemed to be otherwise born and made for great things.

He laid aside the tenth penny of all he got for the poor, and took great care to be well informed of proper objects for his charities: and after he was a judge, many of the perquisites of his place, as his dividend of the rule and box-money, were sent by him to the goals to discharge poor prisoners, who never knew from whose hands their relief came. It is also a custom for the marshal of the king's bench, to present the judges of that court with a piece of plate for a new-year's-gift, that for the chief justice being larger than the rest. This he intended to have refused, but the other judges told him, it belonged to his office, and the refusing it would be a prejudice to his successors so he was persuaded to take it, but he sent word to the marshal, *That instead of plate he should bring him the value of it in money,* and when he received it, he immediately sent it to the prisons, for the relief and discharge of the poor there. He usually invited his poor neighbours to dine with him, and made them sit at table with himself; and if any of them were sick, so that they could not come, he would send meat warm to them from his table; and he did not only relieve the poor in his own parish, but sent supplies to neighbouring parishes, as there

there was occasion for it; and he treated them all with the tenderness and familiarity that became one, who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to: but for common beggars, if any of these came to him as he was in his walks, when he lived in the country, he would ask such as were capable of working, *Why they went about so idly?* if they answered, *It was because they could find no work,* he often sent them to some field to gather all the stones in it, and lay them on a heap, and then would pay them liberally for their pains. This being done, he used to send his carts, and caused them to be carried to such places of the high way as needed mending.

But when he was in town, he dealt his charities very liberally, even among the street beggars, and when some told him, *That he thereby encouraged idleness, and that most of these were notorious cheats,* he used to answer, *That he believed most of them were such, but among them, there were some that were great objects of charity, and pressed with grievous necessities, and that he had rather give his alms to twenty, who might be perhaps rogues, than one of the other sort should perish for want of that small relief which he gave them.*

He loved building much, which he affected chiefly, because it employed many poor people.

He was a gentle landlord to all his tenants and was ever ready upon any reasonable complaints

plaints, to make abatements, for he was merciful as well as righteous.

Another remarkable instance of his justice and goodness was, that when he found ill money had been put into his hands, he would never suffer it to be vended again; for he thought it was no excuse for him to put false money in other peoples hands, because some had put it in his: a great heap of this he had gathered together; for many had so far abused his goodness, as to mix base money among his fees that were given him; it is like he intended to have destroyed it, but some thieves who had observed it, broke into his chamber and stole it, thinking they had got a prize; which he used to tell with some pleasure, imagining how they found themselves deceived, when they perceived what sort of booty they had fallen on.

After he was made a judge, he would needs pay more for every purchase he made than it was worth; if it had been but a horse he was to buy, he would have out-bid the price; and when some represented to him, *That he made ill bargains, he said, It became judges to pay more for what they bought than the true value; that so those with whom they dealt, might not think they had any right to their favour, by having sold such things to them at an easy rate; and said it was suitable to the reputation, which a judge ought to preserve, to make such bargains, that the world might see they were not too well used upon some secret account.*

In sum his estate did shew how little he had minded

minded the raising a great fortune, for from a hundred pounds a year, he raised it not quite to nine hundred, and of this a very considerable part came in by his share of Mr Seldon's estate; yet this, considering his great practice while a counsellor, and his constant, frugal, and modest way of living, was but a small fortune; in the share that fell to him by Mr. Seldon's will, one memorable thing was done by him, with the other executors, by which they both shewed their regard to their dead friend, and their love to the public; his library was valued at some thousands of pounds, and was believed to be one of the curious-est collections in Europe; so they resolved to keep this intire, for the honour of Seldon's memory, and gave it to the university of Oxford, where a noble room was added to the former library for its reception, and all due respects have been since shewed by that great and learned body, to those their worthy benefactors, who not only parted so generously with this great treasure, but were a little put to it how to oblige them, without crossing the will of their dead friend. Mr. Selden had once intended to give that library to that university, and had left it so by his will; but having occasion for a manuscript, which belonged to that library, they asked him a bond of a thousand pounds for its restitution; this he took so ill at their hands that he struck out that part of his will by which he had given them his library, and with some passion declared, *That they should never have it*: the executors stuck at this a little, but having considered better of it,

came

came to this resolution; that they were to be the executors of Mr Selden's will, and not of his passion, so they made good what he had intended in cold blood, and past over what passion had suggested to him.

The parting with so many excellent books, would have been as uneasy to our judge, as any thing of that nature could be, if a pious regard to his friend's memory had not prevailed over him, for he valued books and manuscripts above all things in the world; he himself had made a great and rare collection of manuscripts belonging to the law of England; he was forty years in gathering it; he himself said, "It cost him "about fifteen hundred pounds," and calls it in his will, "A treasure worth having and keeping, and not for every man's view." These all he left to Lincoln's-Inn.

By all these instances it does appear how much he was raised above the world, or the love of it. But having thus mastered things without him, his next study was to overcome his own inclinations; he was, as he said himself, naturally passionate; I add, as he said himself, for that appeared by no other evidence, save that sometimes his colour would rise a little, but he so governed himself, that those who lived long about him, have told me they never saw him disordered with anger, tho' he met with some trials, that the nature of man is as little able to bear, as any whatsoever. There was one who did him a great injury, which it is not necessary to mention, who coming afterwards to him for his ad-

advice in the settlement of his estate, he gave it very frankly to him, but would accept of no fee for it, and thereby shewed both that he could forgive as a christian, and that he had the soul of a gentleman in him, not to take money of one that had wronged him so heinously. And when he was asked by one, *How he could use a man so kindly that had wronged him so much*; his answer was, *He thanked God he had learned to forgive injuries*. And besides the great temper he expressed in all his public imployments, in his family he was a very gentle master: he was tender to his servants, he never turned any away except they were so faulty that there was no hope of reclaiming them: when any of them had been long out of the way, or had neglected any part of their duty: he would not see them at their first coming home, and sometimes not till next day, lest, when his displeasure was quick upon him, he might have chid them indecently; and when he did reprove them, he did it with that sweetness and gravity, that it appeared he was more concerned for their having done a fault, than for the offence given by it to himself: but if they became immoral or unruly, then he turned them away; for he said, *He that by his place ought to punish disorders in other people must by no means suffer them in his own house*: he advanced his servants according to the time they had been about him, and would never give occasion for envy among them, by raising the younger clerks above those who had been longer with him. He treated them all with

with great affection, rather as a friend than a master, giving them often good advice and instruction. He made those who had good places under him give some of their profit to the other servants who had nothing but their wages: when he made his will, he left legacies to every one of them; but he expressed a more particular kindness for one of them Robert Gibbon, of the Middle Temple, Esq; in whom he had that confidence, that he left him one of his executors.

The judge was of a most tender and compassionate nature; this did eminently appear in his trying and giving sentence upon criminals, in which he was strictly careful, that not a circumstance should be neglected that might any way clear the fact: he behaved himself with that regard to the prisoners, which became both the gravity of a judge, and the pity that was due to men whose lives were at stake, so that nothing of jeering or unreasonable severity ever fell from him. He also examined the witnesses in the softest manner, taking care that they should be put under no confusion, which might disorder their memory; and he summed all the evidence so equally when he charged the jury, that the criminals themselves never complained of him. When it came to him to give sentence, he did it with great composedness and decency, and his speeches to the prisoners, directing them to prepare for death, were so weighty, so free of all affectation, and serious and devout, that many loved to go to the trials, when he sat judge, to be edified by his speeches, and behaviour in

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them,

them, and used to say, " They heard very few such sermons."

But though the pronouncing the sentence of death, was the piece of his imployment that went most against the grain with him; yet in that he could never be molified to any tenderness which hindred justice.

His mercifulness extended even to his beasts, for when his horses that he had kept long, grew old, he would not suffer them to be sold or much wrought; nor would he allow dogs that he had kept long, to be killed, or lost.

He was a great encourager of all young persons that he saw followed their books diligently, to whom he used to give directions concerning the method of their study, with a humanity and sweetness, that wrought much on all that came near him, and, in a pleasant way he would admonish them.

He was very free and communicative in his discourse, which he most commonly fixed upon some good and useful subject, and loved for an hour or two at night, to be visited by some of his friends.

In his furniture, and the service of his table, and way of living, he liked the old plainness so well, that he would set up none of the new fashions, so he rather affected a coarseness in the use of old ones; which was more the effect of his philosophy than disposition, for he loved fine things too much at first.

Having lost one of his sons, the manner of
whose

whose death had some grievous circumstances in it; one coming to see him, and condole, he said to him, *Those were the effects of living long, such must look to see many sad and unacceptable things*; and having said that, he went to other discourses with his ordinary freedom of mind.

He had a generous and noble idea of God in his mind, and this he found above all other considerations preserve his quiet. And indeed that was so well established in him, that no accidents, how sudden soever, were observed to discompose him.

Having thus far pursued his history and character, in the public and exemplary parts of his life, without interrupting the thread of the relation, with what was private and domestic, I shall conclude with a short account of these.

He was twice married, his first wife was Anne, daughter of Sir Henry More, of Flay in Berkshire, grand child to Sir Francis More, serjeant at law; by her he had ten children, the four first died young, the other six lived to be married: and he outlived them all, except his eldest daughter, and his youngest son, who are yet alive.

His eldest son, Robert, married Frances the daughter of Sir Francis Cook, of Avington in Berkshire, and they both dying within a little time one after another, left five children; two sons Matthew and Gabriel, and three daughters, Anne, Mary, and Frances; and by the judge's advice, they both made him their

executor ; so he took his grand children into his own care, and among them he left his estate.

His second son, Matthew, married Anne the daughter of Mr. Matthew Simmonds, of Hifly, in Gloucestershire, who died soon after, and left one son behind him named Matthew.

His third son, Thomas, married Rebekah daughter of Christian le Brune, a Dutch merchant, and died without issue.

His fourth son, Edward, married Mary the daughter of Edmund Goodyere, Esq; of Haythorp in Oxfordshire, and still lives; he has two sons and three daughters.

His eldest daughter, Mary, was married to Edward Alderley, son of Edward Alderley, of Innishannon, in the county of Cork in Ireland, who dying, left her with two sons and three daughters : she is since married to Edward Stevens, Esq; of Cherington, in Gloucestershire.

His youngest daughter, Elizabeth, was married to Edward Webb, Esq; Barrister at law; she died, leaving two children, a son and a daughter.

His second wife was Anne, the daughter of Mr Joseph Bishop, of Falkly, in Berkshire, by whom he had no children : he gives her a great character in his will, as a most dutiful, faithful, and loving wife ; and therefore trusted the breeding of his grand-children to her care, and left her one of his executors, to whom he joined Sir Robert Jenkinson, and Mr. Gibbons.

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The Conclusion.

THUS lived and died Sir Matthew Hale, the renowned lord chief justice of England: he had one of the blessings of virtue in the highest measure of any of the age, that does not always follow it, which was, that he was universally much valued and admired by men of all sides and persuasions. For as none could hate him but for his justice and virtues, so the great estimation he was generally in, made, that few durst undertake to defend so ingrateful a paradox, as any thing said to lessen him would have appeared to be. His opinion in points of law, generally passes as an uncontrollable authority, and is often pleaded in all the courts of justice; and all that knew him well, do still speak of him as one of the perfectest patterns of religion and virtue they ever saw.

The commendations given him by all sorts of people are such, that I can hardly come under the censures of this age, for any thing I have said concerning him; yet if this book lives to after-times, it will be looked upon perhaps as a picture drawn more according to fancy and invention, than after the life, if it were not, that those that knew him well, established its credit in the present age, will make it pass down to the next with a clearer authority.

As he was honoured while he lived, so he
was

was much lamented when he died: and this will still be acknowledged as a just inscription for his memory, though his modesty forbid any such to be put on his tomb stone.

THAT HE WAS ONE OF THE GREATEST PATTERNS THIS AGE HAS AFFORDED, WHETHER IN HIS PRIVATE DEPARTMENT, AS A CHRISTIAN, OR IN HIS PUBLIC EMPLOYMENTS, EITHER AT THE BAR OR ON THE BENCH.

Sir



Sir MATTHEW HALE's

THREE EPISTLES

To His CHILDREN.

PISTLE FIRST.

Dear CHILDREN,

I INTENDED to have been at Alderley this Whitsontide, desirous to renew those counsels and advices which I have often given you, in order to your greatest concernment; namely, the everlasting good and welfare of your souls hereafter, and the due ordering of your lives and conversations here.

And although young people are apt, through
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their own indiscretion; or the ill advice of others to think these kind of entertainments but dry and empty matters, and the morose and needless interpositions of old men: yet give him leave to tell you, that very well knows what he says, these things are of more importance and concernment to you, than external gifts and bounties; wherein, nevertheless, I have not been wanting to you according to my ability.

This was my intention in this journey; and tho' I have been disappointed therein, yet I thought good by letters and messages, to do something that might be done that way for your benefit, that I had otherwise intended to have done in person.

Affure yourselves therefore, and believe it from one that knows what he says, from one that neither can have any reason, or end to deceive you, that the best gift I can give you, is good counsel; and the best counsel I can give you, is that which relates to your greatest import and concernment; namely, religion.

And therefore, since I cannot, at this time, deliver it to you in person, I shall do it by this letter; wherein I shall not be very large, but keep myself within the bounds proper for a letter; and those things only, at this time, which may be most of present use and moment to you: and by your due observance of these directions, I shall have a good character both of your dutifulness to God, your obedience to your father, and also of discretion and prudence; for it is most certain, that as religion is the best means
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to advance and rectify human nature, so no man shall be either truly wise, or truly happy without it, and the love of it; no, not in this life, much less in that which is to come.

1. Therefore every morning and every evening, upon your knees, humbly commend yourselves to almighty God in prayer, begging his mercy to pardon your sins, his grace to direct you, his providence to protect you; returning him humble thanks for all his dispensations towards you; yea, even for his very corrections and afflictions; intreating him to give you wisdom and grace, to make a sober, patient, humble, profitable use of them; and, in his due time, to deliver you from them; concluding your prayers with the Lord's prayer. This will be a certain means to bring your mind into a right frame; to procure you comfort and blessing and to prevent thousands of inconveniences and mischiefs, to which you will be otherwise subjected.

2. Every morning read seriously and reverently a portion of the holy scripture and acquaint yourselves with the history and doctrine thereof: it is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles, to guide and order your life safely and prudently.

3. Conclude every evening with reading some part of the scripture and prayer in your family.

4. Be strict and religious observers of the Lord's day; resort to your parish church twice that day, if your health will permit, and attend diligently and reverently to the publick prayers and sermons:

mons: he cannot reasonably expect a blessing from God the rest of the week, that neglects his duty to God, in the due consecration of this day to the special service and duty of God, which this day requires.

5. Receive the sacrament, at least, three times in the year, and oftner, as there is occasion, in your parish church. The laws of the land require this, and the law of your Saviour requires it, and the law of duty and gratitude requires it of you. Prepare yourselves seriously for this service beforehand, and perform it with reverence and thankfulness: the neglect of this duty procures great inconvenience and strangeness; and commonly the neglect hereof ariseth from some conceited opinion that people inconsiderately take up; but most ordinarily from a sluggishness of mind, and an unwillingness to fit and prepare the mind for it; or to leave some sinful or vain course that men are not willing to leave, and yet condemn themselves in the practice of it.

6. Beware of those that go about to seduce you from that religion wherein you have been brought up hitherto; namely, the true Protestant religion; it is not unknown to any that observes the state of things in the world, how many erroneous religions are scattered abroad in the world; and how industrious men of false persuasions are to make profelytes. There are Antinomians, Quakers, Anabaptists, and divers others that go about to mis-lead themselves and others; nay, although the laws of this kingdom, and especially the statute of 23. Eliz. cap. 1. have
inflicted

inflicted the severest penalty upon those that go about to withdraw persons to the Romish religion, from the religion established in England, as any man that reads the statute, may find; yet there are scattered up and down the world divers factors and agents, that, under several disguises and pretences, endeavour the perverting of weak and easy persons: take heed of all such persuaders. And that you may know and observe the better, you shall ever find these artifices practised by them.

1. They will use all flattering applications and insinuations to be master of your humour, and when they have gotten that advantage, they that seemed before to serve you, will then command you.

2. They will use all possible skill, to raise in you jealousy and dislike towards those that may otherwise continue, and keep you in the truth; as to raise dislike in you against your minister; nay, rather than fail, to raise dissention among relations; yea, to cast jealousies and surmises among them, if it may be instrumental to corrupt them.

3. They will endeavour to withdraw people from the publick ministry of God's word, encourage men to slight and neglect it: and when they have once effected this, they have a fair opportunity to infuse their own corrupt principles.

4. They will engage you, by some means or other, to them; either by some real, but most ordinarily by some pretended kindness or familiarity; that in a little time, you shall not dare to displease them; you must do and speak what they

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will

will have you, because some way or other you are intangled with them, or ingaged to them; and then they become your governors, and you will not dare to contradict, or disobey them.

These are some of those artifices whereby crafty and subtle seducers gain proselytes, and bring men under captivity.

7. Be very careful to moderate your passions, especially of choler and anger; it inflames the blood, disorders the brain, and, for the time, exterminates not only religion, but common reason; it puts the mind into confusion, and throws wild-fire into the tongue, whereby men give others advantage against them; it renders a man incapable of doing his duty to God, and puts a man upon acts of violence, unrighteousness, and injustice to men: therefore keep your passions under discipline, and under as strict a chain as you would keep an unruly curst mastiff, look to it, that you give it not too much line at first. But if it hath gotten any fire within you, quench it presently, with consideration, and let it not break out into passionate, or unruly words or actions; but, whatever you do, let it not gangrene into malice, envy, or spight.

8. Send your children early to learn their catechism, that they take in the true principles of religion betimes, which may grow up with them, and habituate them both to the knowledge and practice of it; that they may escape the danger of corruption by error or vice, being antecedently seasoned with better principles.

9. Receive the blessings of God, with very
much

much thankfulness to him, for he is the root and fountain of all the good you do, or can receive.

10. Bear all afflictions and crosses patiently; it is your duty, for afflictions come not from the dust. The great God of heaven and earth is he that sends these messengers to you, though possibly evil occurrence may be the immediate instruments of them: you owe to almighty God an infinite subjection and obedience, and to expostulate with him, is rebellion; and as it is your duty, so it is your wisdom, and your prudence: impatience will not discharge your yoke, but it will make it gall the worse, and sit the harder.

11. Learn not only patience under your afflictions, but also profitably to improve them to your soul's good; learn by them how vain and unprofitable things the world, and the pleasures thereof, are, that a sharp, or a lingering sickness renders utterly tasteless. Learn how vain and weak a thing human nature is, which is pulled down to the gates of death, and cloathed with rottenness and corruption, by a little disorder in the blood, in a nerve, in a vein, in an artery. And since we have so little hold of a temporal life, which is shaken and shattered by any small occurrence, accident, or distemper: learn to lay hold of eternal life, and of that covenant of peace and salvation, which Christ hath brought for all that believe, and obey the gospel of peace and salvation: there shall be no death, no sickness, no pain, no weakness, but a state of unchangeable, and everlasting happiness: and if you thus improve affliction, you are gainers by it; and most certain it is, that there

is no more probable way under the heaven to be delivered from affliction, if the wise God see it fit, than thus to improve it ; for affliction is a messenger, and the rod hath a voice ; and that is, to require mankind to be the more patient, and the more humble, and the more to acknowledge almighty God in all our ways : and if men listen to this voice of the rod, and conform to it, the rod hath done his errand ; and will either leave a man, or at least give a man singular comfort, even under the sharpest affliction ; and *this affliction which is but for a moment, thus improved, will work for us an exceeding and eternal weight of great glory.*

12. Reverence your minister ; he is a wise, and a good man, and one that loves, you and hath a tender care and respect for you : do not grieve him, either by neglect, or disrespect. Assure yourselves, if there be any person, that sets any of you against him or provokes, or encourageth any of you to despise, or neglect him, that person, whoever he be, loves not you, nor the office, he bears : and therefore as the laws of the land, and the divine providence, hath placed him at Alderley, to have a care of your souls ; so I must tell you, I do expect you should reverence and honour him for his own, for your, and for his office sake.

And now I have written this long epistle to you, to perform that office for me, that I should have done in person, if I could have taken this journey. The epistle is long, but it had been longer, if I had had more time. And although
perchance

perchance some there be in the world, that, when they hear of it, will interpret it to but the excursions and morose rules of old age, unnecessary, and such as might have been spared; yet I am persuaded, it will find better acceptation from you that are my children. I am now on the shady side of threescore years; I write to you, what you have often heard me in substance speak: and possibly, when I shall leave this world, you will want such a remembrancer as I have been to you. The words that I now, and at former times have written to you, are words of truth and soberness; and words, and advices that proceed from a heart full of love and affection to you all. If I should see you do amiss in any thing and should not reprove you; or, if I should find you wanting counsel and direction, and should not give it, I should not perform the trust of a father; and, if you should not thankfully receive it, you would be somewhat defective in the duty you owe to God and me, as children. As I have never spared my purse to supply you according to my abilities, and the reasonableness of occasions; so I have never been wanting to you in good and prudent counsels; and the God of heaven give you wisdom, constancy, and fidelity in the observance of them.

I am,

20th May

Your ever loving Father,

MATTHEW HALE.

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EPISTLE II.

Concerning their SPEECH.

CHILDREN,

I THANK God I came well to Farrington this Saturday, about five of the clock; and because I have some leisure time at my inn, I could not spend the time more to my own contentment, and your benefit, than by my letter, to give you all good counsel: the subject whereof, at this time, shall be concerning speech; because much the good or evil that befalls persons, doth occasionally happen by the well or ill managing of that part of human conversation. I shall, as I have leisure and opportunity, at other times, give you my directions concerning other subjects.

And herein I shall advise you, first, How you are to entertain the speeches of others, according to the divers desires thereof. Secondly, how you are to manage and order your own speech.

I. As

I. As concerning the former, observe these directions.

1. Observe and mark, as well as you may, what is the temper and disposition of those persons, whose speeches you hear, whether they be grave, serious, sober, wise, discreet persons; if they be such, their speeches commonly are like themselves, and will deserve your attention and observation. But if they be light, impertinent, vain, passionate persons, their speech is for the most part, according; and the best advantage that you will gain by their speech, is but thereby to learn their dispositions, to discern their failings, and to make yourselves the more cautious both in your conversation with them, and in your own speech and deportment; for, in the unseemliness of their speech, you may discern and avoid the like in yourselves.

2. If any person, that you do not very well know to be a person of truth, sobriety, and weight, relate strange stories, be not too ready or easy to believe them, nor report them after him: and yet (unless he be one of your familiar acquaintance) be not forward to contradict him; or if the necessity to the occasion require you to declare your opinion of what is reported, let it be modestly and gently, not too bluntly or coarsely; by this means, on the one side, you shall avoid being abused by your too much credulity; on the other side, you shall avoid quarrels, and distaste.

3. If any man speak any thing to the disadvantage or reproach of one that is absent, be not too ready

ready to believe it, only observe and remember it; for it may be, it is not true, or it is not all true, or some other circumstances were mingled with it, which might give the business reported a justification, or at least an allay, an extenuation, or a reasonable excuse: in most actions, if that which is bad alone, or seems to be so, be reported, omitting that which is good, or the circumstances that accompany it, any action may be easily misrepresented; be not too hasty therefore to believe a reproach, till you know the truth, and the whole truth.

4. If any person report unto you some injury done to you by another, either in words or deeds, do not be over hasty in believing it, nor suddenly angry with the person so accused; for possibly it may be false or mistaken; and how unseemly a thing will it be, when your credulity and passion shall perchance carry you, upon a supposed injury, to do wrong to him that hath done you none; or, at least, when the bottom and truth of the accusation is known, you will be ashamed of your passion? believe not a report, till the party accused be heard; and if the report be true, yet be not transported either with passion, hasty anger, or revenge, for that will be your own torment and perturbation: ever, when a person is accused, or reported to have injured you, before you give yourself leave to be angry, think with yourself, why should I be angry, before I am certain it is true? or, if it be true, how can I tell how much I should be angry till I know the whole matter? though, it may

may be, he hath done me wrong, yet possibly it is not so much as it is reported, or it was done by mistake, or, it may be, he is sorry for it : I will not be angry till I know there be cause, and if there be cause, yet I will not be angry, till I know the whole cause, for till then, if I must be angry at all, yet I know not how much to be angry ; it may be it is not worth my anger, or, if it be, it may be it deserves but a little. This will keep your mind and carriage, upon such occasions, in a due temper and order ; and will disappoint malicious or officious tale-bearers.

5. If a man, whose integrity you do not very well know, makes you great and extraordinary professions and promises, give him as kind thanks as may be, but give not much credit to it : cast about with yourself what may be the reason of this wonderful kindness ; it is twenty to one but you will find something that he aims at, besides kindness to you : it may be he hath something to beg or buy of you, or to sell to you, or some such bargain that speaks out, at least, his own advantage, and not yours, and if he serve his turn upon you, or if he be disappointed, his kindness will grow cool.

6. If a man flatter and commend you to your face, or to one that he thinks will tell you of it, it is a thousand to one, either he hath deceived and abused you some way, or means to do so ; remember the fable of the fox, commending the singing of the crow, when she had somewhat in her mouth that the fox liked.

7. If a person be cholerick, passionate, and give

you

you ill language; remember, 1. Rather to pity him, than to be moved into anger and passion with him; for most certainly that man is in a distemper and disorder; observe him calmly, and you shall see him in so much perturbation and disturbance, that you will easily believe he is not a pattern to be imitated by you; and therefore return not choler nor anger, for angry words; for you do but put yourself into a kind of frenzy, because you see him so. 2 Be sure you return not railing, reproaching, or reviling, for reviling, for it doth but kindle more heat, and you will find silence, or, at least, very gentle words, the most exquisite revenge of reproaches that can be; for either it will cure the distemper in the other, and make him see and be sorry for his passion, or it will torment him with more perturbation and disturbance. But howsoever it keeps your innocence, gives you deserved reputation of wisdom and moderation, and keeps up the serenity and composure of your mind; whereas passion and anger, do make a man unfit for any thing that becomes him, as a man, or a Christian.

8. Some men are excellent in knowledge of husbandry; some of planting, some of gardening, some in the mathematicks, some in one kind, some in another; in all your conversation, learn as near as you can, wherein the skill and excellence of any person lies, and put him upon talk of that subject, and observe it, and keep it in memory or writing: by this means, you will glean up the worth and excellence of every person
you

you meet with, and at an easy rate put together that which may be for your use upon all occasions.

9. Converse not with a liar, or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making; and, if it do neither, yet will fill your memory with such discourses, that will be troublesome to you in aftertime, and the returns of the remembrance of the passages which you long since heard of this nature, will haunt you when your thoughts should be better employed.

II. Now as concerning your own speech, and how you are to manage it; something may be collected out of what goes before, but I shall add some things else.

1. Let your speech be true, never speak any thing for a truth, which you know, or believe, to be false: it is a great sin against God, that gave you a tongue to speak your mind, and not to speak a lye: it is a great offence against humanity itself, for where there is no truth, there can be no safe society between man and man: and it is an injury to the speaker; for, besides the base disreputation it casts upon him, it doth in time bring a man to that baseness of mind, that he can scarce tell how to tell truth, or to avoid lying, even when he hath no colour of necessity for it; and in time he comes to such a pass, that as another man cannot believe he tells a truth; so he himself scarce knows when he tells a lye: and, observe it, a lye ever returns with discovery and shame at the last.

2. As you must be careful not to lye, so you
must

must avoid coming near it; you must not equivocate, you must not speak that absolutely, which you have but by hear-say, or relation; you must not speak that as upon knowledge, which you have but by conjecture or opinion only.

3. Let your words be few, especially when your betters, or strangers, or men of more experience, or understanding, are in place; for you do yourself at once two great mischiefs. 1. You betray and discover your own weakness and folly. 2. You rob yourself of that opportunity which you might otherwise have to gain knowledge, wisdom, and experience, by hearing those that you silence by your impertinent talking.

4. Be not over earnest, loud, or violent in talking, for it is unseemly; and earnest and loud talking makes you over-shoot and lose your business; when you should be considering and pondering your thoughts, and how to express them significantly, to the purpose, you are striving to keep your tongue going, and to silence an opponent, not with reason, but with noise.

5. Be careful not to interrupt another in his talk, hear him out, you will understand him the better, and be able to give him the better answer; it may be, if you will give him leave, he will say somewhat more than you have yet heard, or well understood, or that which you did not expect.

6. Always before you speak, especially where the business is of moment, consider before hand, weigh the sense of your mind, which you intend to utter, think upon the expressions you intend to use, that they be significant, pertinent, and inof-

inoffensive ; and whereas it is the ordinary course of inconsiderate persons to speak their words, and then to think, or not to think till they speak ; think first, and speak after, if it be in any matter of moment or seriousness.

7. Be willing to speak well of the absent, if you do not know they deserve ill : by this means you shall make yourself many friends, and sometimes an undeserved commendation, is not lost to the party to whom it is given : I have known some men, that have met with an undeserved commendation, out of shame of being worse than they have been reported, secretly to take up practices answerable to their commendation, and so to make themselves as good as they are reported.

8. Be sure you give not an ill report to any that you are not sure deserves it : and in most cases, tho' a man deserves ill, yet you should be very sparing to report him so ; in some cases indeed you are bound, in honesty and justice, to give that account concerning the demerit or default of a person that he deserves ; as, namely, when you are called to give testimony for the ending of a controversy, or when the concealing of it may harden and encourage a person in an evil way, or bring another into danger ; in such cases, the very duty of charity binds you to speak your knowledge nay, your probable fear or suspicion of such a person, so it be done for prevention of greater inconvenience, and in love, and especially the discovery be made to a person that hath a superintendence, care or authori-

ty over the person complained of; for this is an act of love and duty. But for any person, maliciously, busily, and with intent to scandalize another, to be whispering tales and stories to the prejudice of another, this is a fault; if you know any good of any person, speak it as you have opportunity; if you know any evil, speak it, if it be really and prudently done, for the good of him, and the safety of others; otherwise rather chuse to say nothing, than to say any thing reproachfully, maliciously, or officiously, to his prejudice.

9. Avoid swearing in your ordinary communication, unless called to it by the magistrate, and not only the grosser oaths, but the lesser; and not only oaths, but imprecations, earnest and deep protestations: as you have the commendable example of good men to justify a solemn oath before a magistrate, so you have the precept of our Saviour forbidding it otherwise.

10. Avoid scoffing, and bitter, and biting jeering, and jesting, especially at your friend's condition, credit, deformity, or natural defects of any person; for these leave a deep impression, and are a most apparent injustice; were you so used, you would take it inwardly amiss; and many times such an injury costs a man dear, when he little thinks of it.

11. Be very careful, that you give no reproachful, bitter, menacing or spiteful words to any person; nay, not to servants, or other persons of an inferior condition; and that upon these considerations. 1. There is not the meanest person

person but you may stand in need of him in one kind, or at some time or other; good words make friends, bad words make enemies: it is the best prudence in the world to make as many friends as honestly you can, especially when it may be done at so easy a rate as a good word; and it is the greatest folly that can be to make an enemy by ill words, which do not at all any good to the party that useth them. 2. Ill words provoke ill words again, and commonly such ill words as are gained by such a provocation, especially of an inferior, stick closer, and wound deeper, than such as come unprovoked by ill language, or from an equal. 3. Where faults are committed, they may, and by a superior, must be reprov'd; but let it be done without reproaches, or bitterness, otherwise it loseth its due end and use, and instead of reforming the offence, exasperates the offender, and makes him worse, and gives him the cudgel to strike again, because it discovers your own weakness when you are reprehending another, and lays you justly open to his reproof, and makes your own but scorn'd and disesteem'd: I press this the rather, because most ordinarily ill language is the folly of children, and of weak and passionate people.

12. If there be occasion for you to speak in any company, always be careful, if you speak at all, to speak latest, especially if strangers are in company; for, by this means, you will have the advantage of knowing the sense, judgment, temper, and relations of others, which may be a great light and help to you in ordering your
F. 2
speech;

speech; and you will better know the inclination of the company, and speak with more advantage and acceptation, and with more security against giving offence.

13. Be careful, that you commend not yourselves: it is the most unuseful and ungrateful thing that can be; you should avoid flattering of yourselves, it is a sign your reputation is small and sinking, if your own tongues must be your flatterers or commenders; and it is a fulsome and unpleasing thing for others to hear it.

14. Abhor all foul, unclean, and obscene speeches; it is a sign that the heart is corrupt, and such kind of speeches will make it worse, it will taint and corrupt yourselves, and those that hear it, and brings disreputation to those that use it.

15. Never use any prophane speeches, nor make jests of scripture expressions; when you use the names of God, or of Christ, or any passages or words of the holy scripture, use them with reverence and seriousness, and not lightly, vainly, or scurrilously, for it is taking the name of God in vain.

16. If you hear of any unseemly expressions used in religious exercises, you must be careful to forget and not to publish, or if you at all mention them, let it be with pity and sorrow, not with derision or reproach.

17. Do not upbraid any, or deride any man for a pious, strict, or religious conversation; for if he be sincere, you dishonour God and injure him: if he be an hypocrite, yet it is more than you

you know, or if you know him to be such, yet his external piety and strictness is not his fault, but his dissimulation and hypocrisy, and though his hypocrisy be to be detested, his external piety and religion is to be commended, not derided.

18. Have as little conversation, as possible, with obstinate heretics, or persons obstinately perverted in matters of religion; as Papists, Quakers, Anabaptists, Antinomians, Enthusiasts, and the like: but especially converse not with them in matters of religion, for instead of converting them by your persuasions to the truth, you shall but harden them the more, and endanger yourself: they are to be dealt withal, in these matters, only by persons of great abilities: for a perverted, corrupted mind, and obstinate spirit, carries in it a contagion, as infectious, and much more dangerous than the plague in the body, where their opinions meet with a young and weak opponent.

And thus, children, as the time, and my remembrance, would give me leave, I have set down some observations concerning this subject, for your direction and practice; what is wanting you may abundantly supply, by reading the wise counsels of Solomon, in his book of Proverbs. Read these my directions often, think of them seriously, and practise them diligently; though they seem but dry, and ordinary things, yet you will find them useful in your conversation, which will be every day more evident unto you, as your judgment, understanding, and experience increase.

I have but little more to write at this time, but to wish and command you to remember my former counsels, that I have often given you: begin and end the day with private prayers to God upon your knees, read the scriptures often and seriously, be attentive to the public worship of God in the church: keep yourselves still in some good imployment, for idleness is the devil's opportunity, and the nursery of vain and sinful thoughts, which corrupt the mind, and disorder the life. Let the girls take care of such business of my family, as is proper for them: and their recreations may be, walking abroad in the fields, in fair or frosty mornings, some work with their needle, reading of history or herbals, setting of flowers or herbs, practising their music, and such innocent and harmless exercises: let the boys be diligent at their books, and when they have performed their tasks, I do not deny them such recreations as may be healthy, safe and harmless. Be you all kind and loving one to another, honouring your minister, not bitter or harsh to my servants, be respectful to all, bear my absence patiently, chearfully, and faithfully; do all things as if I were present among you, and beheld you, for you have a greater father than I am, that always, and in all places, beholds you and knows your hearts and thoughts: study to requite the love, and care, and expence of your father for you, with dutifulness, observance, and obedience to him; and account it an honour, that God hath given you an opportunity in my absence, by your care, faithfulness, and industry,

industry, to pay some part of that debt, that by the laws of nature and gratitude you owe unto me: be frugal in my family, but let there be no want; provide conveniently for the poor that come to my door. And I pray God to fill all your hearts with his grace, fear, and love; and let you see the advantage and comfort of serving him; and that his blessing, and presence, and comfort, and direction, and providence be with you, and over you all.

I am,

Your ever loving Father,

MATTHEW HALE.



EPISTLE III.

To one of his SONS, after his Recovery from the SMALL-POX.

SON-----

ALTHOUGH, by reason of the contagiousness of your disease, and the many dependents I have upon me, I thought it not convenient

ent to come unto you, during your sickness, yet I have not been wanting in my earnest prayers to almighty God for you, nor in using the best means I could for your recovery.

It hath pleased God to hear my prayers for you, and, above means and hopes, now to restore you to a competent degree of health, for which I return unto him my humble and hearty thanks; and now you are almost ready to come abroad again; therefore I have thought fit to write this little book to you, for these reasons:

1. Because it is not yet seasonable for you to come to me, in respect of these same reasons above mentioned, which hitherto have restrained my coming to you.

2. Because at your coming abroad, you will be subject to temptations by young and inconsiderate company, which, instead of serious thankfulness to God for his mercy to you, might perchance persuade you to a vain and light jollity: and I thought fit to send you these lines to prevent such inconsiderate impressions, and to meet you just at your coming abroad, to season you with more wise and serious principles.

3. Because you are even now come out of a great and sore visitation; and therefore, in all probability, in the fittest temper to receive the impressions of a serious epistle from your father.

And I have chosen to put it into this little volume, because it is somewhat too long for a letter; and may be better preserved for your future use and memory.

God almighty hath brought you to the very gates

gates of death, and shewed you the terror and danger of it; and after that he hath shewn you this spectacle of your own mortality, he hath marvellously rescued and delivered you from that danger, and given you life, even from the dead, so that you are as a man new born into the world, or returned to life again, which now you seem as it were to begin: you have passed through those two great dispensations of the divine providence, those two great experiments, that God is pleased sometimes to use towards the children of men; namely, correction, and deliverance, his rod and staff: and therefore, in all reasonable conjecture, this is the most seasonable time to give you a lecture upon both, and those admonitions which may be, render the one and the other profitable unto you; and this I shall endeavour to do in these following lines.

1. You shall not need to fear that I intend to upbraid you with the errors of your youth, or to expostulate with you touching them; for I do assure you I do from my heart forgive you all your follies and miscarriages; and I do assure myself that you have repented of them, and resolved against them for the time to come, and that thereupon God almighty hath also fully forgiven what is past; and this is a great assurance thereof to me, in that he hath so wonderfully restored you, and given you, as it were, a new life, wherein you may obey and serve him better than ever you yet did; and therefore, if in this letter, there be any touches concerning former vanities, assure yourself, they are not
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angry repetitions; but only necessary cautions for your future ordering of your life.

The business of these papers is principally to commend unto you two general remembrances, and certain results and collections that arise from them; they are all seasonable for your present condition, and will be of singular use and benefit to you, in the whole ensuing course of your life.

I. I would have you, as long as you live, remember your late sickness in all its circumstances, and these plain and profitable inferences and advices that arise from it.

II. I would have you remember, as long as you live, your great deliverance, and the several circumstances of it, and those necessary duties that are incumbent upon you in relation thereunto.

It is evident to daily experience, that while afflictions are upon us, and while deliverances are fresh, they commonly have some good effect upon us; but as the iron is no sooner out of the fire, but it quickly returns to its coldness, and hardness; so when the affliction or deliverance is past, we usually forget them, count them common things, attribute them to means and second causes; and so the good that mankind should gather from them vanishes, and men grow quickly to be but what they were before they came; their sick-bed promises are forgot, when the sickness is over.

And therefore I shall give you an account of your sickness, and of your recovery; and let them

them never be forgotten by you; as often as those spots and marks in your face are reflected to your view from the glass, as often as this paper comes in your sight, nay, as often as you open your eyes from sleep, which were once closed, and likely never to open again, so often, and more often, remember your sickness, and your recovery, and the admonitions that this paper lends you from the consideration of both.

I. Therefore touching your late sickness, I would have you remember these particulars; 1. The disease itself, in its own nature, is now become ordinarily very mortal, especially to those of your age; look upon even the last year's general bill of mortality, you will find near two thousand dead of that disease the last year, and had not God been very merciful to you, you might have been one of that number, with as great likelihood as any of them that died of that disease. 2. It was a contagious disease, that secluded the access of your nearest relations. 3. Your sickness surprized you upon a sudden, when you seemed to be in your full strength. 4. Your sickness rendered you noisome to yourself, and to all that were about you, and a spectacle full of deformity, by the excess of your disease beyond most that are sick thereof. 5. It was a fierce and violent sickness; it did not only take away the common supplies of nature, as digestion, sleep, strength, but it took away your memory, your understanding, and the very sense of your own condition, or of what might be conducive to your good;
all

all that you could do, was only to make your condition more desperate, in case they that were about you had not prevented it, and taken more care for you, than you did or could for yourself. 5. Your sickness was desperate, insomuch that your symptoms, and the violence of your distemper, were without example; and you were in the next degree to absolute rottenness, putrefaction, and death itself.

Look upon the foregoing description, and remember that such was your condition; you were as sad a picture of mortality, and corruption, as any thing but death itself could make: remember it; and remember also, these ensuing instructions, that may make that remembrance profitable and useful to you.

1. Remember that "affliction cometh not forth of the dust, nor doth trouble spring out of the ground," Job v. 6. But this terrible visitation was sent to you from the wise over-ruling providence of God; it is he that bringeth down to the grave, and bringeth up again. It is true, that this disease may seem common, but you may, and must know, that there was more than the common hand of God in sending it upon you, in such a manner, and such a measure, and at such a season, when you were grown up to a competent age and degree of understanding, to make a due use of it, that you might see his justice in afflicting you, and his goodness in delivering you from such a danger.

2. Remember that almighty God is of most infinite wisdom, justice, and mercy, he hath excellent

cellent ends in all his dispensations of his providence: he never sends an affliction, but it brings a message with it, his rod has a voice commanding us to search and try our ways, and to examine ourselves whether there hath not been some great sin against him, or neglect of duty to him; a voice commanding us to repent of what is amiss, to humble ourselves under his mighty hand, to turn to him that striketh us, to seek to him by prayer for deliverance, to depend upon him by faith; in his mercy and power to amend what is amiss, to be more watchful, circumspect, and obedient to him; in the future course of our lives, to fear to offend him: and if a man hear this voice, God hath his end of mercy and goodness, and man hath the fruit, benefit, and advantage of his affliction, and commonly a comfortable issue of it: read often and attentively the 33d chapter of Job, from the beginning to the end.

3. Remember how uncertain, and frail a creature man is, even in his seeming strongest age and constitution of health; even then a pestilential air, some evil humour in his blood, some obstruction, it may be, of a little vein or artery, a little meat ill digested, and a thousand small occurrences may, upon a sudden, without any considerable warning, plunge a man into a desperate and mortal sickness, and bring a man to the grave. Remember this terrible sickness seized upon you suddenly, pulled down your strength quickly, and brought you to the very brink of the grave: and though God hath re-

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covered

covered you, you know not how soon you may be brought into the like condition.

4. Remember therefore, that you make and keep peace with God, and walk in his fear in the days of health, especially after so great a deliverance; and that for many reasons. 1. You know not whether you may not be overtaken with sudden death, and then it will be impossible for you to begin that work. 2. If you have sickness to give you warning of the approach of death, yet you know not whether that sickness may not suddenly take away your senses, memory, understanding, whereby you may be disabled to make your peace with God, or to exercise any serious thoughts concerning it. 3. But if that sickness give you fair warning, and take not away your understanding, yet your own experience cannot chuse but let you know, that pain, and weakness, and distraction of mind, and impatience, and unquietness, are the common attendants of a sick bed, and render that season, at least very difficult, then to begin that greatest, and solemnest, and most important business of a man's life. 4. But if your sickness be not so sharp, but that it leaves you patience, and attention of mind for that great business, how do you know whether your heart shall be inclined to it? Repentance and conversion to God is his gift, though it must be our endeavour: and though the merciful God never refuseth a repenting, returning offender; yet, how can a man that, all the time of his health, hath neglected almighty God, refused his invitations, and served his lusts
and

and his sin, expect reasonably, that God in the time of sickness, when the man can serve his sins no longer, will give him the grace of repentance ?

Whatever you do therefore, be sure you make your peace with God, and keep it in the days of your health, especially after so great a deliverance from so desperate a sickness.

5. Remember your condition is never so low, but that God hath power to deliver you, and therefore trust in him: but remember withal, that your condition is never safe and secure, but you are within the reach of his power to bring you down. You are now, by the mercy of God, recovered from a terrible sickness; think not with yourself that your turn is now served, and that you shall have no more need of him, and therefore that you may live as you list, and never regard your duty to him; deceive not yourself herein, remember that this sickness, within two or three days, brought you upon your knees even from a seeming state of health: the case is the same, still, nay much worse, if this affliction make you not better; almighty God called you to love, and serve, and obey him, by the still voice of his word, by the persuasion of your friends, by the advices and reproofs of your father; and when these were not so effectual, as I know you now wish they had been, he sent a messenger that spake louder, that would be heard, even this terrible sickness; and most certainly, if you have heard the voice of this rod, as I am hopeful you have, and thereupon entire-

ly turned to your duty to God in all sincerity and obedience, it is the happiest providence that ever befall you; and you will, upon sound conviction, conclude with the prophet, "It was good for me that I was afflicted." But on the other side, if notwithstanding this voice of the rod, you shall after your recovery turn again to folly, and vanity, and excess, and harden yourself against this messenger; know for certain, you are within the reach of the divine justice and power; "and if you walk contrary to him, he will walk contrary to you, and punish you yet seven times for your sins," Levit. 26. 24. I therefore give you that counsel, that our Lord gave to him that he had healed, "Behold thou art made whole, go thy way and sin no more, lest a worse thing befall thee." There is no contesting with almighty God, he is ready and easy to be reconciled to the worst of men, upon humiliation and true repentance, but he is not to be mastered or conquered by obstinacy and opposition: "Who hath hardened himself against him and prospered?" Job 9. 5.

6. I would have you remember, that sickness, as well as death, doth undeceive mankind, and shews them where their true wisdom lies; when a young man, especially, is in the full career of his vanity and pleasure, he thinks that religion, and the fear of God, and walking according to his word and the serious practice of duties of religion towards God, prayer unto him, making our peace with him, are pitiful, low, foolish, and inconsiderable matters; and that those that
practise

practise them, are a sort of brain-sick, melancholy, unintelligent persons, that want wit or breeding, and understand not themselves or the world; that they are mere empty fancies and imaginations, whimsies, Puritanism, and I know not what else; but on the other side, they think they are brave men that live splendidly, deny themselves no pleasure, can drink, and roar, and whore and debauch, and wear the new fashions; it may be, this gallant or wise man comes to be taken with a fit of sickness, that tells him he must die, death is at the door, his glass is almost out, and but a few sands left in it; and then the man becomes quite of another judgment, he cries out of his former foolishness, he finds his pleasures, and intemperance, and excess, are not only perfect follies, but madness, vexation, torment; and religion, and prayer to God, and devotion, and peace with God, they are now in request; and so now nothing but declamations against those courses, which in his health, he valued as the only wisdom; and nothing but promises of amendment, and reformation of life, and devotion to God; so sickness hath undeceived the man, and given him a true and rectified judgment concerning wisdom and folly, quite contrary to what he had before. Therefore I would have you to recollect yourself, and if the violence of your disease left you at any time the use of your reason, bethink yourself, what opinion you then had of intemperance, wasting of time, unlawful lust, or any of those sins that formerly pleased you in your health, whether they

did not appear to you in your sickness, very vain, foolish, vexing things, such as you wished never to have been committed : and on the other side, what opinion you had in your sickness touching piety towards God, hearing of his word, calling upon his name, redeeming of time, modesty, temperance ; whether those actions of your life past, that favoured of these, were not comfortable, and contenting to you in your sickness ; whether your purposes, and promises, and resolutions of your sick-bed, were not full of such thoughts as these : If it please God to recover me, I will never be such a fool as I had been : I will never drink to excess, mispend my time ; I will never keep such evil company as I have done ; I will be more devout towards God, more obedient to his word, more observant of good counsel ; and the like : and if you find it to be so, I must desire you to remember, that affliction is the school of wisdom, it rectifies mens judgments : and I must again desire you to keep your judgment right still, and let not the recovery of your health become the loss of your wits ; but in your health retain that wisdom your sickness taught you, and practise what you then promised : “ Remember he is the wisest man that provides for his latter end, ” Deut. 32. 29.

7. Remember by your former sickness, how pitiful an inconsiderable thing the body of man is ; how soon is the strength of it turned to faintness, and weakness, the beauty of it to ugliness and deformity, the consistency of it to putrefaction and rottenness ? and then remember how foolish

foolish a thing it is, to be proud of such a carcase, to spend all, or the greatest part of our time in trimming and adorning it; in studying new fashions, and devices to set it out; in spending our time and provisions in pampering it, in pleasing the appetite; and yet this is the chief business of most young men of this age: learn therefore humility and lowliness; learn to furnish thy noble and immortal part, thy soul, with religion, grace, knowledge, virtue, goodness, for that will retain it to eternity. How miserable is that man's condition, that, whilst sickness hath made his body a deformed, weak loathsome thing, sin hath made his soul as ugly and deformed: the grave will heal or cover the deformity of the former, but the soul will carry its ulcers and deformity, without repentance, into the next world: learn and remember therefore, to have thy greatest care for thy noblest part, furnish it with piety, grace, knowledge, the fear and love of God, faith in Christ: and as for thy body, use it decently, soberly and comely, that it may be a fit instrument for thy soul to use in this life, but be not proud of it, nor make it thy chiefest care and business to adorn, much less to defile it.

8. Remember to avoid intemperance and sinful lusts; it is true, sickness and diseases, and finally death, are, by the laws and constitutions of our nature, incident to all mankind; but intemperance, excess of eating and drinking; drunkenness, whoring, uncleanness, and disorder, bring more diseases, especially upon young men, and destroy more young, strong, healthy men, than the

the plague, or other natural or accidental distempers; they weaken the brain, corrupt the blood, decay and distemper the spirit, disorder and putrify the humours, and make the body a very bag full of putrefaction; some diseases are, as it were, specifical, and appropriate to these vices; other diseases are commonly occasioned by them, by their inflammation and putrefaction of the blood and humours: and all diseases, even those that are epidemical, natural, or casual, yet are rendered by those vices far more sharp, lasting, malignant, and incurable, by that stock of corrupted matter that lodge in the body to feed those diseases, and that impotency that these vices bring upon nature to resist them; therefore if you ever expect to have, as well a sound body, as a sound mind, carefully avoid intemperance and debauchery; the most temperate and sober persons are subject to sickness, weakness, and diseases, but the intemperate can never be long without them.

And thus I have done with the prospect of your disease, and at least many of those profitable uses you may gather from the remembrance of it.

II. I shall now, in the second place, put you in remembrance of your deliverance; touching which you must remember. 1. That it was a great, eminent, and extraordinary deliverance; you need no other evidence of it, than by looking back upon the greatness and severity of your disease before-mentioned. 2. It was a deliverance by the immediate power and mercy of that God that sent you the visitation.

Una

Una eademque manus vulnus opemque tulit. If you had been delivered by the immediate efficacy of means, yet you are blind if you see not, that the efficacy of means depends upon the providence of God, it is he that provides it, and that makes the means effectual. But in this deliverance, God hath pleased to hedge up, as it were, your way from attributing it to means, and hath given you an indication, that it was done by his own immediate power, and that he delivered you above, and beyond means; it is true, you had a very able and careful physician, and very great attendance and care was used about you; but when your physician, and all that were about you, began to despair of your recovery, when means proved ineffectual; when the strength of nature was exhausted and baffled by your disease, God almighty, upon a sudden, and beyond expectation, relieved you; and, as it were by his own hand, brought you back from the very threshold of the grave: and this he did, that you, and all about you, and all your relations might take notice of it, that it was he that did it.

And thus almighty God hath exercised towards you, two great experiments; the first of his severity; the second of his mercy: and as your sickness and rod had its voice, a loud and sharp voice, so your recovery and deliverance hath its voice; and I will, as shortly as I can, tell you what it is.

1. Remember this benefit; remember it was reached out unto you, from the mere power, goodnes,

goodness, and mercy of God: remember evermore, in your heart and soul, to be thankful to him for it: remember as long as you live, upon all occasions, to acknowledge it; daily to return upon your knees humble thanks for it, to him that had regard to you, and remembered you in your low estate; to him that forgave your iniquities, and healed your disease; to him that did this for you, when all means failed; that did it for you, when you had not the understanding to call upon him for it; to him that did it for you, that deserved it not, for you that had provoked him, and neglected him in the time of your health. This God it was that delivered you; read often the 103 Psalm attentively, and apply it to your condition, it will do you good.

2. Remember to acknowledge this goodness of God with all humility; your deliverance was not the purchase of your own power, nor of your own desert, it was an act of the free undeserved goodness of God; what almighty God said by Moses unto the Israelites, Deut. 9. 4, 6. I shall say to you with some variation: understand therefore that the Lord thy God hath not given thee this deliverance for thy righteousness; no, it is the mere effect of his own goodness, and to give you opportunity to praise him, and serve him better than ever you did before.

3. Remember, that although great deliverances require your great acknowledgements, yet there is somewhat more required; namely, a real, practical glorifying of God, by ordering your conversation a right, by serving him, pleasing

ing him, obeying him, living to his honour : this almighty God expects as well as praises, and acknowledgments : as the end of God in afflictions is to make men better, so the end of God in deliverances is to make men better ; and if we are not the better men by both dispensations, we do as much as in us lies, disappoint almighty God in his design, and disappoint ourselves of the benefit and advantage intended in both, and easily to be gained by both. This therefore is the voice of this deliverance, it calls sweetly, and gently indeed, but earnestly and effectually for amendment of life : and that upon two great and moving arguments.

1. Your recovery, and great deliverance, calls for this from you, upon the account of common ingenuity and good nature, which obligeth a man to be observant and dutiful to his benefactor : God almighty is the greatest benefactor, and hath manifested himself such to you, upon a visible eminent account ; this is engagement enough upon the account of common humanity, to be dutiful and obedient to him ; when therefore you are at any time, by the temptation of your own corruption, or by the sollicitation of evil persons, solicited to evil actions ; consider thus with yourself, is this a becoming return to that God, that hath thus wonderfully delivered me ? is this the requital that I shall make to him for his mercy ? shall I please a vain lust, or a vain companion, and displease the great God of heaven and earth, that hath thus delivered me, and done me more good than all the world could ever do me,

me, or than I can ever recompense? "Do ye thus
 " requite the Lord, O ye foolish people, and
 " unwise? is not he thy Father that hath bought
 " thee? hath he not made thee, and established
 " thee?" Deut. 33. 6.

2. This mercy calls for your obedience to God, in an eminent manner upon the account of common prudence and discretion; the benefit of your obedience of him will be your own, your own happiness in this life, and in that to come; there is no greater moral security against future dangers and troubles, than obedience and reformation of life, upon great deliverances received; nor is there any greater invitation of new troubles and mischiefs, than ingratitude, disobedience, and great sins after great mercies and deliverances; there is a kind of certain and infallible connexion between great sins, after great mercies received, and great judgments to follow, *Ingentia beneficia, ingentia peccata supplicia*. Again, as I have formerly told you, you do not know how soon you may stand in need of the same mercy and goodness of God, which you have formerly found; you are never out of the reach of his power, and the necessity of his help; whatever you do therefore, never disoblige him by whom you live, and whose extraordinary mercy you may stand in need of, you know not how soon; there is nothing in the world doth more provoke God, than neglect, forgetfulness, or wilful disobedience after signal mercies; these provoke the merciful God to a severity of the highest kind, because the sweetest and most obliging

ing call of mercy and deliverance is neglected; read the first chapter of the proverbs attentively.

And the merciful God hath given us a plain rule and method, how he may be served, obeyed, and pleased; he hath given us a plain discovery of his will in the scriptures of both testaments; read that often, you have it by you, and you need not go far to find what is your Maker's will, and what that obedience is, that he requires as the return of this, and all other his mercies; yet I think it not amiss to mind you of some particulars, that may be useful for you upon this occasion, and to direct you how particularly to improve it, and so order your future life in some measure answerable to it.

I. I would have you make it your first business, after your recovery, to consider the course of your life past, since you came to the age of discretion, and see what hath been amiss in it; whether you have not neglected religion, and the duties of it too much, as prayer, hearing the word preached, observing the Lord's day, receiving the sacrament; whether you have not been guilty of intemperance, excess of drinking, wantonness, uncleanness, idleness, mispending your time, and those supplies which have been allowed for your maintenance; whether you have not too much delighted in vain, and sinful, and disorderly company, vanity and expence in apparel; and if any such, or the like faults have been, repent of them, be sorry for them, resolve against them; and let the future course of your

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life.

life be amended in relation thereunto; I have before told you, that your heavenly father hath forgiven you, and I have forgiven you, neither do I mention these things to upbraid you for them, but that you, upon the consideration of what hath been amiss, may be thereby the better enabled to rectify and set in order your future life; if this be done and practised I will reckon your late sickness and distemper one of the greatest blessings that ever befel you.

2. I would have you always keep a habit of the fear of God upon your heart; consider his presence, order your life as in his presence; consider that he always sees you, beholds and takes notice of you, and especially whether you carry yourself answerable to this great deliverance; it is one of those talents for which he will expect an account from you.

3. I would have you frequently and thankfully consider of the great love of God in Jesus Christ, whom he hath given to be the instructor and governor, and sacrifice for the sins of you and all mankind: through whom, upon repentance, you have assurance of the remission of your sins, and eternal life; and frequently consider how great an engagement this is upon you, and all mankind, to live according to such a hope and such a mercy.

4. I would have you every morning read a portion of the holy scriptures, till you have read the bible from the beginning to the end: observe it well, read it reverently and attentively, set your heart upon it, and lay it up in your memory,

memory, and make it the direction of your life; it will make you a wise and a good man: I have been acquainted somewhat with men and books, and have had long experience in learning, and in the world: there is no book like the bible for excellent learning, wisdom and use, and it is want of understanding in them, that think or speak otherwise.

5. Every morning and every evening upon your knees, with all reverence and attention of mind, return hearty thanks to God for his mercy to you, and particularly for this deliverance, desire his grace to enable you to walk in some measure answerable to it; beg his providence to protect you, his grace to direct you, to keep you from evil actions, and evil persons, and evil occurrences; beg his pardon for your sin, and the continuance of his favour; always concluding with the Lord's prayer.

6. Observe conscientiously the Lord's day to keep it holy, avoid idle company, idle discourse, recreations, and secular employments upon that day, resort twice that day to the public prayers and sermon, come early to it, be attentive at it, and keep your eyes and mind from roving after vain thoughts or objects; spend the rest of that day, that is free from necessary occasions, in reading the scriptures, or some good books of divinity.

7. Once every term, at least, come preparedly and reverently to the holy communion, receive it with great reverence and thankfulness and due consideration to the end of its institution;

on: renew your covenant with almighty God, that you made in baptism, and to live soberly, righteously, and godly before him, and beg his grace and strength to perform it.

And as those directions before, do more specially relate to almighty God, and your deportment immediately towards him; so these that follow, more especially relate to yourself and others, and your moral conversation. Therefore,

8. Be very moderate in eating and drinking; drunkenness is the great vice of the time; and by drunkenness, I do mean, not only gross drunkenness, but also tipling, drinking excessively or immoderately, or more than is convenient and necessary; avoid those companies that are given to it, come not into those places that are devoted to that beastly vice; namely, taverns and ale-houses; avoid and refuse those devices that are used to occasion it, as drinking and pledging of healths: be resolute against it, and when your resolution is once known, you will never be solicited to it. The Rechabites were commanded by their father not to drink wine, and they obeyed it, and had a blessing for it; my command to you is not so strict, I allow you the moderate use of wine and strong drink at your meals, I only forbid you the excess, or the unnecessary use of it, and those places and companies, and artifices that are temptations to it.

9. Avoid wanton and lascivious actions, speeches, and company: read Proverbs 2. 5, 6, 7, 9. A whore hunts for the precious life of a man, and that vice brings a ruin with it to the soul, body,

body, and estate: if you cannot conveniently contain yourself in a single life, and be of competent health, marry, but with the advice and counsel of your father, while he lives.

10. Be frugal of your time, it is one of the best jewels we have; and to that end avoid idleness, it consumes your time, and lays you open to worse inconveniences; let your recreations be healthy, and creditable, and moderate, without too much expence of time, or money: go not to stage-plays, they are the most profuse wasting of time; value time by that estimate we would have of it, when we want it; what would not a sick man give for those portions of time, of health, that he had formerly improvidently wasted?

11. Be diligent in your study and calling: it is an act of duty to almighty God that requires it, and it will be your wisdom and benefit; it will be a good expence of time, a prevention from a thousand inconveniences and temptations that otherwise will befall a man; it will furnish you with knowledge and understanding, give you the advantage and means of a comfortable and plentiful subsistence, and make you a support, comfort, and benefit to your friends and country.

12. Be frugal in your expences, live within the compass of that exhibition that God's providence, and your father's abilities shall supply you withal; it is enough to maintain an honest provident man, and ten times more will not be enough to a profuse mind; a frugal man will live comfortably and plentifully upon a little, and a

profuse man will live beggarly, necessitously, and in continual want, whatever his supplies be.

13. In all your expences, consider before hand; can I not be well enough without this that I am about to buy? is there an absolute necessity of it? can I not forbear till I am in a better condition to compass it? if I buy or borrow, can I pay? and when? and am I sure? will this expence hold out? how shall I bring about the next quarter, or the next year? If young men would but have the patience to consider, and ask themselves questions of the like nature, it would make them considerate in their expences, provident for the future; and these considerations will, in a special manner, concern you, in respect of your father's great expences for you, which, though I have forgiven, and forgotten, I would have you remember with gratitude and caution.

14. The vanity of young men in loving fine cloaths, and new fashions, and valuing themselves by them, is one of the most childish pieces of folly that can be, and the occasion of great profuseness and undoing of young men; avoid curiosity and too much expensiveness in your apparel: let your apparel be comely, plain, decent, cleanly, not curious or costly; it is the sign of a weak head-piece, to be sick for every new fashion, or to think himself the better in it, or the worse without it.

15. Be careful what company you consort with, and much more careful what persons you grow intimate with; choose sober, wise, learned, honest, religious company; you will gain learn-

learning and wisdom, and improve yourself in virtue and goodness by conversing with them: but avoid debauched, foolish, intemperate, prodigal, atheistical, profane company, as you would avoid a plague; they will corrupt and undo you, they are a sort of the most pitiful fools in the world, and familiar acquaintance and conversation with them, will endanger to make you like them.

16. Weigh and consider your words before you speak them, and do not talk at random, or at a venture; let your words be few, and to the purpose, be more ready to hear others than to speak yourself; accustom yourself to speak leisurely, and deliberately, it will be a means to make you speak warily and considerately.

17 Be very careful to speak truth, and beware of lying; as lying is displeasing to God, so it is offensive to man, and always, at the latter end, returns to the reproach or disadvantage of him that useth it; it is an evidence of a weak and unmanly mind. Be careful that you believe not hastily strange news and stories, and be much more careful that you do not report them, though at the second hand; for if it prove an untruth, as commonly strange stories prove so, it brings an imputation of levity upon him that reports it, and possibly some disadvantage to others.

18. Take heed what you promise, see that it be just, and honest, and lawful, and what is in your power, honestly, and certainly to perform: and when you have so promised, be true to your word.

word. It is, for the most part, the fashion of inconsiderate and young men, especially that run in debt, they will, with great asseverations, promise precise payment at this day, or that day, when either they certainly know they cannot perform, or at least have no probable assurance that they can do it; and when their turn is served, they are as backward in performance, as they were before liberal in their promises. Breach of promises, and lying, are much of a nature, and commonly go together, and are arguments of an impotent and unmanly mind.

19. Beware of gaming, it is the suddenest consumption of an estate that can be, and that vice seldom goes alone; commonly debauchery of all kinds accompanies it; besides, it makes a man of a wild, vast, and unsettled mind; and such men are impatient of an honest calling, or of moderate or honest gain.

20. Run not in debt, either for wares sold, or money borrowed; be content to want things that are not of absolute necessity, rather than to run upon the score; such a man pays, at the latter end, one third part more than the principal comes to, and is in perpetual servitude to his creditors, lives uncomfortably, is necessitated to increase his debts, to stop his creditors mouths, and many times falls into desperate courses.

21. Be respectful to all, familiar and intimate with few, be grateful to your benefactors, especially to those who, under God, were instrumental for your good, in your late sickness, and return your thanks to them; to your father, that

that spared no cost for your recovery; to your doctor that was exceedingly diligent about you; to those that attended you in your sickness; to those that, together with your father, often prayed to God for your recovery, and for a blessing upon this affliction, whose names you shall, in due time, particularly know; but, above all, to almighty God, who not only provided and blessed the means, but saved, and delivered you above all means, and when means failed.

22. Lastly, I shall conclude with one advice more, without the observance whereof, my labour in writing this long epistle will be probably fruitless: be not wise in your own conceit, this is the unhappy error, and many times the ruin of young men especially; they are usually rash, giddy, and inconsiderate, and yet extremely confident of that which they have least reason to trust: namely, their own understanding, which renders them most reserved from them that are willing and best able to advise them, impatient of reproof, love to be flattered, and so become incapable of good and wise counsel, till their follies have reduced them to extreme straits and inconveniences; suspect therefore your own judgment: advise often with your father, especially in all things of moment; be glad of counsel, and be contented and willing to follow it, and to guide your life according to it; at least till ripeness of age, observation, and experience have enabled you to advise yourself: this is an easy, and ready, and cheap way of attaining wisdom, and avoiding infinite inconveniences.

And thus I have, in this long epistle, given
you

you the means how you may improve both your own sickness, and recovery, to the glory of God, and your own benefit.

I shall therefore conclude with two considerations, that may the more engage you to this use of both these dispensations.

1. The danger is great, if afflictions make not a man more humble and dutiful; and the danger is yet greater, if any great deliverances and mercies do not make a man more thankful and obedient to God; because it is the most obliging method that the gracious God can use towards the children of men for that end, in this life: and the neglect of that invitation adds ingratitude and contempt to the neglect of it.

2. The benefit that you will receive by making a good use of these two dispensations, in improving your dutifulness and obedience to God, will be singular and excellent. 1. It will make you a wise man, by making you a good and a religious man: believe it from your father who will not deceive you; nay, believe it from a greater than your father, the very Spirit of truth, who cannot deceive you; the true fear of God, is the only true wisdom: read Deut. 4. 6. Job. 28. 28. Psal. 111. 10. Prov. 1. 7. Prov. 9. 10. Eccles. 12. 13. and very many more declarations there are of this great truth. 2. It will make you a happy man, it will give you the favour and love of God, which is better than life itself: you shall have his mercy to pardon you, his providence to protect you, his wisdom to direct you, his goodness to bless you, and to forgive

give and forget whatsoever hath heretofore been done amiss by you ; this will make all conditions comfortable to you : whether life or death, sickness or health : by this means you may be a comfort to your father, a support to your brothers and sisters, an instrument of good to your country, and attain an honest, creditable and competent subsistence in this world, and an everlasting inheritance of glory and immortality in the world to come.

Thus I have given you a large letter of sound and good counsel: set your heart to it, and observe and remember it : we see how unstable our lives are, you nor I know not how soon, either, or both of us may leave this world : it may be, this may be the last paper of advice that your father may give you ; but however it shall please God to deal with you or me, touching our continuance in this world, yet let me leave this with you, in the close of this letter ; if I shall find that these directions are dutifully observed, I shall be ready, from time to time, freely to advise and direct you : and as I have passed by your former extravagancies, so I shall thereby have great assurance, that God hath blessed this visitation to you. But on the other side, if I shall find that you neglect my counsels, that you make light of them, that you still pursue those courses, that will certainly be bitterness in the end, I must then tell you, I shall pray for you, and be sorry for you with my heart ; but I shall not easily be persuaded to give you any more advices or counsels, where I find them despised or neglected. In this
paper

paper there are many things omitted, which might have been inserted ; but the constant reading of the holy scriptures will supply unto you that defect ; I have chosen, only in this paper, to mention such things which are seasonable to you upon this occasion. God almighty hath not been wanting to you in admonition, correction, mercy and deliverance ; neither hath your father been wanting to you in education, counsel, care, and expence ; I pray God almighty bless all unto you. This is the prayer of,

Your loving Father,

MATTHEW HALE.





DIRECTIONS touching the keeping of the LORD'S DAY, to his CHIL- DREN.

CHILDREN,

I Sent you formerly divers instructions concerning your speech, and how you should manage it; and being now come well to F. from whence I wrote you my former instructions, I intend to write something to you of another subject, viz. your observation of the Lord's day, commonly called Sunday; and this I do for these reasons.

1. Because it hath pleased God to cast my lot so, that I am to rest at this place upon that day, and the consideration therefore of that duty, is proper for me and you; it is *Opus diei in die suo*, the work fit and proper for that day.

2. Because I have by long and sound experience found, that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me; and I doubt not but it will prove so to you. God almighty is the Lord of our time, and lends it to us; and it as is but just we should consecrate this part of that time

to him, so I have found, by a strick and diligent observation, that a due observation of the duty of the day, hath ever had joined to it, a blessing upon the rest of my time ; and the week that hath been so begun, hath been blessed and prosperous to me ; and on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments ; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing of this day ; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.

3. Because I find in the world much looseness and apostacy from this duty. People begin to be cold and careless in it, allowing themselves sports and recreations, and secular employments in it, without any necessity, which is a sad spectacle, and an ill presage. It concerns me therefore (that am your father) as much as I may, to rescue you from that sin which the examples of others, and the inclination and inconsiderateness of youth is otherwise apt to lead you into.

I shall therefore set down unto you particularly (and not in generals only) these things ; 1. What is the reason and ground of your observation of this day. 2. What things ought not to be done upon this day, which possibly may be lawful upon another day. 3. What things may be done upon this day. 4. What things are either fit or necessary to be done in order to the sanctification of this day.

I. Touching

I. Touching the first of these, viz. The reason of the observation and sanctification of this day: And the reasons are these.

1. It is a moral duty, that since the glorious God gives me my time, I should consecrate and set apart some portion of that time in a special manner to his service.

2. And because the glorious God best knows what portion of time is fit to be peculiarly dedicated to his service, that so the morality of that time might be determined unto some certainty, he hath by his express precept, given to his antient people the Jews, limited one day of seven to be that special portion of time which he would have peculiarly dedicated to his service, and so to conclude,-----into it the morality of that duty.

4. This seventh portion of time, under the old law given to the Jews, was determined by the precept and command of God, in the fourth command, and likewise by his own example confined to the seventh day from the creation, upon which the Lord rested from his works of creation.

4. But our Saviour Christ, who is the son of God, blessed for ever, and is the Lord of the sabbath, Mat. c. 12. fulfilling the work of our redemption by his resurrection upon the first day of the week, and by his mission of the holy Ghost miraculously the first day of the week, and by the secret message of the Spirit to the apostles and primitive church, hath translated the observation of the seventh day of the week, to the first

day of the week, which is our Christian sabbath ; that as our Christian baptism succeeds the sacrament of circumcision, and as our Christian pascha, the sacrament of the eucharist, succeeded the Jewish passover ; so our Christian sabbath, the first day of the week, succeeds the sabbath of the seventh day of the week ; and that morality which was by almighty God, under that covenant, confined to the seventh day, is by the example of Christ and his apostles, to us the Gentiles, transferred to the first day of the week ; and that which would have been a violation of the morality of the fourth command under the Jewish sabbath, is a violation of the same fourth command, if done upon the Christian sabbath ; though the strictness and severity enjoined to the Jews be not altogether the same that is now required of Christians. And thus you have the reason of the obligation upon us Christians to observe the first day of the week, because by more than human institution, the morality of the fourth command is transferred to the first day of the week, being our Christian sabbath ; and so the fourth commandment is not abrogated, but only the day changed ; and the morality of the command only translated, not annulled.

II. Concerning the second. It is certain that what is unlawful to be done upon another day, is much more unlawful upon this ; as excess and intemperance, and the like sinful and unlawful actions. But further, there are many things that may lawfully be done on another day, which may not lawfully be done upon this ; and many things

things that are not only lawful upon another day, but also fit and decent, which are yet unfit to be done upon this day. Upon other days we may and must imploy ourselves in our secular and ordinary callings; we may use bodily exercises and recreations, as bowling, shooting, hunting, and divers other recreations; we may study human learning: but I hold these to be not only unfit, but unlawful to be used upon this day, and therefore remember it. Moderate walking may thus far be used, so far only, as it enableth you to the more cheerful and lively performance of the duties of this day; and therefore I allow you to walk soberly about half an hour after dinner to digest your meat, that you be not drowsy, nor indisposed in the religious duties of the day. Merry, but harmless talking, or talking about sports or worldly business, may be used another day, but not upon this. Feasting may be sometimes seasonably used upon other days, but are not fit upon this day. Let only such provision be made upon this day, as may be necessary for the feeding of the family, and the poor; and therefore I hold that curiosities, baking of meats, and superfluous provisions upon this day are to be avoided, as being an unnecessary breaking of the rest of this day, and unbeseeming the solemnity of it.

III. What things may be done this day, is a question of a great latitude; because circumstances are many that do much diversify the actions of men, and many times render them lawful or unlawful, according to those varieties of

circumstances. Therefore I shall shortly set down those things that do not of themselves directly tend to the sanctification of this day, that yet may, and sometimes must be done upon this day. For there were many things that were strictly enjoined to the Jews in their observati-
 on of their sabbath, which were ceremonial, and concerned only that state, and do not oblige under the gospel; as their dressing of meat upon this day was prohibited to them, but not to us; and many more things they did forbear and count unlawful, which in truth were not only not forbidden, but enjoined and commanded, for which our Lord reproves the Pharisees, who accounted it a breach of the sabbath to heal the sick, or to pluck the ears of corn for necessary relief of hunger, Matth. 12. Therefore,

1. Works of absolute necessity for man or beasts may be done upon the Lord's day. And those I call works of necessity, which cannot be done before this day, or after, without apparent danger. As for instance, stopping of the breach of a sea-wall; supporting a house, that upon a sudden tempest or casualty is ready to fall; pulling out an ox or other beast fallen into a ditch; preventing of a trespass that by a sudden accident that may be occasioned to my corn, or my neighbour's; setting of a broken bone; physick to remove an incumbent, or imminent disease or pain; milking of cows; feeding of cattle; the necessary dressing of meat for the family, and many more instances of that kind. But yet therein, wariness and integrity must be used; for otherwise

therwise men, under pretence of necessity, will take the liberty to do what they please. Therefore take these cautions concerning necessity.

1. That is not a necessity that excuseth a work upon this day, which might have been reasonably foreseen and done before the day : as for instance, a man hath a necessity to dress meat for his family, which he might have provided on the Saturday, and neglects it; this necessity will not justify him in sending two or three miles to buy meat upon the Lord's day.

2. That is not a necessity, which may be forborn to be done without any absolute destruction or loss of the thing, until the morrow. If a rick of hay be on fire, I may endeavour to quench it on the Lord's day : but if my corn be cut, and lying upon the ground on the Saturday, though the weather be rainy, or inclining to wet, I may not make it into cocks, or fetch it home upon the Lord's day ; because possibly almighty God may send fair weather to-morrow. And therefore in my forbearance I do two duties under one, viz. observe his law, and rest upon his providence.--- Men hath necessities many times to serve their ease, and sloth, and fancies, when in truth there is none, but the business may be deferred without any danger. If we would be more faithful in our obedience to God, we should find many pretended necessities to vanish into mere imaginations.

3. Works of charity. Relief of the poor ; administering physick upon an apparent necessity ;
visiting

visiting or comforting the afflicted ; admonishing the disorderly ; persuading peace between neighbours offended, and endeavouring to compose differences which require not much examination, or cannot be deferred without an apparent danger of greater mischief. These are not only permitted, but commendable, nay, commanded upon this day. But if the business require examination, or may be deferred till to-morrow, then it is best to defer such examinations and treaties between offended parties till another day ; because they will take away too much of the little precious portion of time of this day, and may be as well done to-morrow.

IV. As for the fourth, what is proper, fit, or necessary to be done, in order to the sanctification of this day, I will set down particularly ; for generals seldom produce any great effect, because every man is apt to construe them according to his own mind and liking.

1. I would not have you meddle with any recreations, pastimes, or ordinary work of your calling from Saturday-night at eight of the clock, till Monday-morning. For though I am not apt to think that Saturday-night is part of the Christian sabbath, yet it is fit then to prepare the heart for it.

2. Rise at least three hours before morning sermon ; and when you have made yourself fully ready, and washed, and fitted yourself for the solemnity of the day, read two chapters in the bible, and then go solemnly to your private prayer,

er, and desire of God his grace to enable you to sanctify his day; and after your private prayer, read another chapter, and let your reading be with attention, observation, and uncovered on your head.

3. When you are in the publick worship and service of God, be uncovered all the while of reading, praying, or preaching, and if the weather be too cold wear a fatten cap.

4. Kneel upon your knees at prayer. Stand up at the reading of the psalms, and at the first and second lesson, and the epistle and gospel, the hymns and creeds; so you shall avoid offence, and give the same honour to every part of the holy scripture: but stand not up at reading of any apocryphal book, if any be read.

5. Sit at the sermon, and be very attentive at your prayers, and in your hearing. I commend you writing the sermon, especially till you are one or two and twenty years old, because young minds are apt to wander, and writing the sermon fixeth them, and maketh them more attentive.

6. When the minister readeth any of the psalms or lessons, turn to them in your bible, and go along with him, it will fasten your attention, and prevent wandring thoughts.

7. Be very attentive and serious at church: use no laughing, nor gazing about, nor whispering, unless it be to ask those by you, something of the sermon that you slipped in writing.

8. Sing

8. Sing the singing psalms with the rest of the congregation.

9. After sermon, eat moderately at dinner, rather sparingly than plentifully upon this day, that you may be fit for the afternoon's exercise, without drowsiness or dulness.

10. Walk half an hour after dinner in the garden to digest your meat, then go to your chamber and peruse your notes, or recollect what you remember of the sermon, until it be church-time.

11. If you are well, be sure to go to church morning and afternoon, and be there before the minister begin, and stay till he hath ended: and all the while you are at church, carry yourself gravely, soberly, and reverently.

12. After evening sermon go up to your chamber and read a chapter in the bible; then examine what you have written, or recollect what you have heard; and if the sermon be not repeated in your father's house, but be repeated in the minister's house, go to the minister's house to the repetition of the sermon.

13. In all your speeches or actions of this day, let there be no lightness nor vanity; use no running, or leaping, or playing, or wrestling; use no jesting, or telling of tales or foolish stories, no talk about worldly business; but let your actions and speech be such as the day is, serious and sacred, tending to learn or instruct in the great business of your knowledge of God, and his will and your own duty.

14. After

14. After supper, and prayers ended in my family, every one of you going to bed, kneel down upon your knees, and desire of God his pardon for what you have done amiss this day, and his blessing upon what you have heard, and his acceptance of what you have endeavoured in his service.

15. Perform all this chearfully, and uprightly, and honestly; and account it not a burden to you; for assure yourselves you shall find a blessing from God in so doing. And remember it is your father that tells you so, and that loves you, and will not deceive you; and (which is more than that) remember that the eternal God hath promised, Isai. 58. 13, 14. "If thou turn away
 " thy foot from the sabbath, from doing thy
 " pleasure on my holy day, and call the sabbath
 " a delight; the holy of the Lord, honourable;
 " and shalt honour him, not doing thy own ways,
 " nor finding thine own pleasure, nor speaking
 " thine own words; then shalt thou delight thy-
 " self in the Lord, and I will cause thee to ride
 " upon the high places of the earth, and feed
 " thee with the heritage of Jacob thy father;
 " for the mouth of the Lord hath spoken it."

And thus I have written to you of the observation of the Lord's day; wherein, though I have omitted many things that might have been fit to be inserted, yet you must consider that I had but a small portion of time allowed me to write, while I lay at an inn, and upon that day wherein I have performed those duties, which I

now

now enjoin you. Let the original be laid up
safely for your brother R. and every one of you
take copies of it, that you may thereby remem-
ber the counsels of

Your loving Father,

October 20.
1662.

MATTHEW HALE.

F I N I S.

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